THE Covenant OF GRACE:

Discovering,

The Great Work of a Sinners Reconciliation to GOD.

By JOHN COTTON, *Minister at* Boston *in* New England.

Whereunto are added:

Certain *Queries* tending to Accommodation between the *Presbyterian* and *Congregationall* Churches.

Also, *A Discussion of the Civill Magistrates Power in matters of* Religion.

By the same Author.

LONDON: Printed by *M. S.* for *Francis Eglesfield* and *John Allen*, at the *Marigold*, and *Rising Sun* in *Pauls* Church-yard. 1655.

1883 Dec. 22.
Cooke bequest.

TO THE

Truly Vertuous and Religious, my ever honoured and much esteemed Friend,

Mrs. *Catharine Hodson*,

The Sure mercies of *David*;

IF either Religion or Civility have any virtue to oblige, certainly I am much your debtor; it would be but a Complement (which usually derives its Pedigree from the vainest assentations) to promise any adequate satisfaction for those many favours you were pleased to make me the subject of. The designe of these few lines is to testifie

to your selfe and the world, that I am really thankefull, or heartily desire to be so.

The following Treatise which concernes the Covenant of Grace, *I commend rather to your* Practice *then* protection; *It's true, it is an Orphane, entertaine it for the Fathers sake, and I shall undertake you shall gaine no mean satisfaction for your paines.*

The two smaller Tracts at the end, are of good use to those for whom they are intended.

In the first the Reverend Author undertakes a good Office, which is, to become Umpire betwixt dissenting brethren; Next to their not falling out, the best thing is to agree: I have often thought, that if men did more attend to the interests of grace, and were lesse particular in their ends, the quarrells about the way would not be so endlesse.

As to that latter Tract, about the

Magistrates power in matters touching the first Table; Of late dayes it hath fallen much under Question; wise and good men who have attended to the Scripture with a single eye, have looked upon the Magistrate as The Minister of God, a revenger to *Execute* wrath upon him that doth EVILL, *Rom.* 13. 4. *under the name of Evill comprehending* * *whatsoever is committed about holy things: Children are commanded obedience to their Parents* in all things, Col. 3. 20. † All things *comprehend holy things, and the command of a father is lesse then that of the Supreme Magistrate.*

That which relates in this little Book to the Covenant of Grace, I commend to your speciall meditations; every truth hath its value, but not of equall concernment unto all.

Amongst all the parcells of sacred Word, none more justly challengeth our serious study, and affectionate in-

* ὁ νόμος ἀγορεύει περὶ ἁπάντων. *Aristot. Eth.* 5. 13.

† *Felius* (*inquit Augustinus*) *Reges si suam potestatem ad Dei cultum maximè dilatandum, majestati ejus famulam faciant.* De civit. Dei. 5. c. 14.

quisition, then this mystery that hath been hid from ages and Generations, *Colos. 1. 26. comprehended in the* Covenant of Grace, *which is a* Constellation *of* great *and* precious Promises, *communicating the most beneficiall* influences *of rich, everlasting and undeserved mercies, by Jesus Christ the* Mediator *of the* Covenant, *to the needs of lost, heavy loaden sinners.*

This is the City of Refuge, *and surest* Sanctuary, *to which distressed soules have alwayes fled, and found security when the billowes and the waves of temptation have beat upon them; here they have successfully cast the Anchor of their hopes; for* The Mountaines shall depart, and the hills be removed, but my kindnesse shall not depart from thee, neither shall the COVENANT of my peace be removed, saith the Lord that hath mercy on thee. Oh thou afflicted and tossed with tem-

tempests, and not comforted, I will, &c. Isai. 54 10, 11, 12. *They onely know how much sweeter then the honey and the Honey comb, the* * *large contents of the Covenant of Grace are, who have tasted the grace of that Covenant.*

The spirituall sense which you have of these things, hath been so rightly exercised, *that your experience exceeds all the Arguments of knowledge that I am able to administer. But this Covenant being our* Grand Charter, *and the great reason of our hopes for another life, I refer you to the perusall of the following Treatise, and shall in the mean time bespeak a blessing from Heaven upon your meditations in it.*

I Question not but still you pursue that thriving course in Religion, which many are wanting to themselves in; and that is to keep off from unedifying disputes and Questions, which have added nothing to

* *Gen.* 33. 9, 11. *Esau* lookes upon his substance, and saith, לִי־רָב *isi mos meodá, I have much,* or *abundance. Jacob* looks upon his portion in *Jehovah*, & saith, לִי־כֹל *isi mos meodé, I have all things.* Thus it should be Translated.

Christianity, but discord, scruple, and a losse of the vitalls of Godlinesse, besides the expence of precious houres, which you have improved to more considerable advantages. You run well, let nothing hinder you.

Hold fast that which you have wrought, that you may receive a full reward: Live as much as you can to the interests of another world; For the Land of IMMANUEL *is an excellent soyle, the purest aire is above, where the spirit breaths freely, and the soule injoyes a condition proportionable to it selfe, in as much as nothing can fit it, but that which bears some similitude to its being.*

Your warfare *is not yet* accomplished, *as you must wrastle with God by prayers, so you must wrastle with principalities and powers* † ΑΒΟΥΤ [*or because of*] heavenly things: *The* nature *of Satan is to tempt, and we have that in our na-*

† ἐν ἐπουρανίοις de supercœlestibus Eph 6. 12. vide Mat. 10. 32 ἐν ἐμοὶ ἐν

tures

tures *fitted to comply with any temptation: Let him be* conquerour, *or* conquered, *he is reſtleſſe: He may goe away for* a ſeaſon, *till God is pleaſed to let out his chaine, and then he comes againe. Be we faithfull to the death, and there is a* Crowne of life *provided for us. Now* the God of all grace, who hath called us into his eternall glory by Chriſt Jeſus, after you have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. *So prayes*

αὐτῷ, *mei cauſâ. illius cauſa. vide* Mat. 26.31. *All ye ſhall be offended becauſe of me.* ἐν ἐμοί.

1 Pet. 5.10.

Your very much obliged Friend

in the bonds of the Goſpel.

W. RETCHFORDE.

TO THE READER.

IF either Author or Matter may tend to commend any Treatise, I might take occasion from both these respects to speak to the *high* commendation of all these three ensuing Treatises; the *Authors* of them being such as whose commendations are in the gates of all the daughters of *Zion*, and therefore need not Epistles of Commendation from any others. The Name of Mr. *John Cotton* (the Author of the two former) being like a precious Ointment powred forth; and although his blessed

blessed soul be now amidst the spirits of just men made perfect in the heavenly *Jerusalem* that is above; yet his holy works and labours left behind him, doe (and I trust ever will) speak to the Saints, to the Churches here below, both in the present and also future Generations yet unborn. Neither doth the other (*viz.* the third, that concerning *the Power of Magistrates in matters of the first Table*) seem to claim any lower descent, being indeed a *Result of a meeting of divers reverend and godly Elders* of severall Churches in the *Massatlusets Plantation in New-England*, An. 1646. where both the head and heart of the forenamed reverend and precious man was also present, amongst those approved workmen who need not to be ashamed.

And as for the *Matter* which they do treat of, 'tis the establish-

ment

ment of *Peace* both *Spiritual*, *viz.* of a beleeving ſoul with the *Lord* in the *Covenant* of Grace, as in the firſt Treatiſe: and *Eccleſiaſtical*, *viz.* between the Brethren and Churches of the *Presbyterian* and *Congregationall way*, as in the ſecond: and alſo *Politicall*, *viz.* between Magiſtrates and people in point of *power* and *juriſdiction*, about matters belonging to the firſt Table, as in the third Treatiſe. How well theſe things are here ſpoken unto, I ſhall willingly leave to the godly and learned Readers to judge.

I ſhall only deſire to give a brief account of the publiſhing of them to the world, that the Reader may undoubtedly aſſure himſelf that theſe are neither ſpurious Copies, nor ſurreptitiouſly put forth.

The Treatiſe of the *New Covenant* having been taken from the

the Authors mouth in Preaching, was afterward presented unto him with desire of his perusal and emendation of it; which being done (and indeed the interlinings of his owne hand doe plainly testifie his correcting of it) he delivered back, not long before his death, into the hands of a Gentleman, (one of the Church in *Boston* there) who coming over hither, and being about to return, left it with me to take order for the Printing of it.

That of the *Queries* I had from the Reverend *Author* himself (my most Honoured friend) in a letter from him, with liberty (if it might be thought meet) of publishing of it: At my coming over from that Country (which was about a year before his death) he delivered unto me the same for substance, but in another *Form, viz.* in 12 *Propositions*, and therefore

therefore did then expreſſe his unwillingneſs to yield to the impreſſion of them (being moved thereunto by a Reverend Elder then preſent with us) by reaſon (as he ſaid) they were ſet down by way of Propoſitions; but afterward the Lord having directed him to mould them into another model (turning the twelve Propoſitions into eleven Queries) he was pleaſed to ſend them over unto me as here they are preſented. He was a man of peace, of a very ſweet ſpirit, and had a ſpeciall faculty of compoſing differences in the judgements of Brethren; and thus much I ſhall crave liberty to teſtifie of him, that, beſides the multiplicity of occaſions which was conſtantly upon him, he was not without care about the *Peace* and welfare of the Churches abroad; and notwithſtanding his ſo vaſt a diſtance

in

in body from the Churches and Saints in his Native Country, yet he had great thoughts of *heart* for the *Diversion* of his Brethren here, being seriously studious how to compose and heale their breaches: He hath sometimes said unto me being privately together, "*Brother I perceive there is a great* gravamen *which the one party is much offended at with the other, I pray let us study how we may ease and remove it.*" From that solicitous care it was that he drew up these 11 *Queries*, unto which (may it be without offence) I shall be bold to add one more to make up the number even and round, the which I doe presume that our Reverend and honoured friend would not have been averse unto, had he been on earth, to have been consulted withall.

The

The third and last Treatise, being *The Result of a Synod at Cambridge* (as 'tis stiled by the Copy come to my hands) was lately sent over unto me from a Reverend Friend (one that was present at that Assembly) desiring mee earnestly (intimating also that 'twas not his owne desire only) to procure the Printing of it, as conceiving it might prove very usefull for the present season.

Now these three little Treatises being in mine hand (through providence) together, and each of them somewhat too small to put forth severally, I was the more willing (especially apprehending them not to be altogether heterogeniall) to joyne in one small Volume, and as they came from one and the same place, so to send them forth as

a Com-

Companions together: and oh that the presence and blessing of the Spirit of *Christ* may go along with them, making them usefull and profitable unto the Readers or Hearers of them!

Thomas Allen

THO: ALLEN.

BOOKS

Sould by *John Allen* at the *Rising Sun* in *Pauls* Church-yard.

Nova Testament. Beza. *fol.*

Doctor *Holdsworths* Works, compleat. 4°.

Mr. *Caryl's* fifth Vollume, on *Job.* 4°.

Mr. *Greenhil's* second Voll: on *Ezekiel.* 4°.

Gospel-Liberty, by Mr. *Cradock.* 4°.

Mr. *Lockiers* Works. 4°.
Andrew's Catechisticall Doctrine. 8°.
Simpson of *Justification.* 8°.
Ainsworth's Communion. 8°.
Ainsworth's Arrow against Idols. 8°.
Welch Testament. 8°.
The Saints Desire, by *Samuel Richardson.* 8°.
Gaule of Witches. 8°.

The *Contents* of the Treatise concerning the *Covenant*.

Doct. That God in the *Covenant* gave himselfe to be a God unto *Abraham* and his *seed*, and received *Abraham* and his Seed to be his *people*, and took *Christ* to be the *Mediatour* and *Surety* of this *Covenant* between both. Page 4.

In which are these 3 things.

1 *That God gave himselfe to* Abraham *to be a God to him and his* Seed. 5. & 7.

Here is considered,

1 *What 'tis for God to give himselfe to* Abraham. 7.

Viz. 1 *The whole nature of God in his Persons and Attributes.* 8.

2 *All the Ordinances, Creatures, and works of God.* 10.

2 *The* Order *of Gods giving in the Covenant.* 14.

Viz. 1 *God doth first give, and not the Creature.* ibid.

2 *God also is the first thing that is given.* ibid.

3 The Manner of giving, viz. freely and for ever. 15.
Obj. But the Lord required that he should give himselfe back again. Answered. 16.
Obj. The Lord required him to circumcise his Seed, answered. 17.
2 How the Lord doth take Abraham and his Seed to be his people. 5. & 19.
By preparing them by a spirit of { Bondage. 20. / Burning. 21.
By taking possession of them by his spirit. 24.
Which spirit doth { Convince the soule of unbeliefe. 25. / Work Faith, and unites to Christ by some Promise of grace. 26.
Qu. Whether may not true Faith be built on a Conditionall Promise, answered. 29. see 56.
From Union followeth Communion with Christ in all spirituall Blessings. 31.
Viz. { Relative, as { Adoption / Justification } ibid. / Positive, wrought in us, as Sanctification. 34. / Glorification. 35.
3 How the Lord did constitute Jesus Christ to be the Mediatour of the Coven: 7. 36.
By receiving him, the Son of the Virgin Mary,

Mary, to be one person with the second in the Trinity. ibid.

By giving him to be a Covenant or a Mediatour of it,

In filling him with all fulneſſe, to be a King, Prieſt, and Prophet. 37.

In his performing whatever is required on our parts. ibid.

Uſe.

1 It teacheth the difference between the Covenant of Works & of Grace. 39.

1 *In the one, all is given upon the* condition *of obedience; in the other not.* ibid.

2 *The* Covenant of Grace *is built upon a free Promiſe of Grace, the other upon ſomething elſe, as Ordinances, Duties, &c.* 40.

3 *In the* Continuance: *the Benefits of the one (as* Juſtification *and* Sanctification*) doe abide, the other not ſo.* 42.

Two ſorts of Hypocrites have a kind of Sanctification.

Viz Waſhed Swine, *and* Goates. 44.

The Goates *fall ſhort of* Sheep *in two things.* 45.

1 *Goats are* Capricious, *affecting eminency.* ibid.

2 *They are* Rankiſh, *not having the ſweetneſſe of ſheep.* 47.

4 *In respect of the* Mediator, *both of the one and the other.* ibid.

2 It yieldeth an Argument against the Body of *Arminianisme.* 48.

3 Gods people, 1. to respect them that are under a Covenant of *Workes*, and not be hopelesse of their Salvation. 49.

4 It helps to clear sundry Questions about the Covenant. 51.

1 Q. *What is the first Gift that ever the* Lord *giveth to the Elect?* 52.

Ans. *He giveth Himself, and not saving Preparations first.* ibid.

2 Q. *Whether are the* Blessings *of the* Covenant *given before faith to apply them?* 55.

Ans. *The* Spirit *is given to work faith.* ibid.

3 Q. *Whether the* Promise *wherein the* Lord *giveth Himselfe, be* absolute *or* conditionall? 56.

Ans. *'Tis absolute.* ibid.

4 Qu. *Whether a mans* Union *with* Christ *may be* evidenced *by his* Sanctification? *Answered in foure Propositions.* 58.

1 Propos. *That a* Sanctification *which the Terrours of the* Law *may produce, is no evidence*

evidence of Union with Christ. ibid.
Here three things are to be attended unto concerning *Sanctification.* 60.
1 *The* Root *from which it springeth.* 61.
2 *The* Rule *by which 't is guided.* 67.
3 *The* End *at which it aimeth.* 70.
2 Propos. *That true* Sanctification *is many times dark unto a Christian.* 74.
3 Propos. *That true* Sanctification *is not discernable before Faith be discerned.* 75.
4 Propos. *There is a reall Difference between* legall *and* Evangelicall Sanctification; *and wherein it lyeth.* 77.
5 Qu. *Of what use are* Promises (*especially* Conditionall) *if not to bring us unto* Christ? 86.
Ans. *There is a three fold use of them.*
1 Before Union *with* Christ, *both for*
Doctrine. 87.
Instruction. 88.
Exhortation. 89.
And a three-fold Effect *also the* Promises *have before* Union.
Viz. *Of*
Illumination. 90.
Affection, *to despise all other things.* ibid.
Conviction, *so as to leave without excuse.* 91.

f. 2 In *our* Union *with* Christ. 92.
3 After *our* Union *with* Christ, *and that many wayes.* Viz.
1 *For* Doctrine, *that all treasures are in Christ.* 96.
2 *For* Instruction *where to looke for* Qualifications. ibid.
3 *To stir up to* Prayer. 97.
4 *To help to discern our spirituall estate.* 98.
5 *To* worke *the* Qualifications *and* Conditions *of the* Promises *in us.* 100.
6 *To* provoke *to such* Duties *as to which blessings are promised.* 101.
7 *To* strengthen Faith. ibid.
6 Q. *To what use then serveth the* Law *of God, which requireth such and such* Conditions *in us? Is not this to make it* voyd *unto Christians, as if they were not* under *the* Law *at all?* 106.
Ans. *'Tis of speciall use both unto them that are*
Carnall, *either* { *Elected, to make them see their sin.* 108. / *Not Elected, to harden them.* 111.
Both by their { *Obedience to it.* 112. / *Comfort in their Obed:* ib.
Spirituall; *being* under the Rule of it. 114.

And

And the effects of their subjection to it, are,

1 *They feele the Fatherly displeasure of God for their transgressing of it.* 119.

2 *They beleeve Gods gracious acceptance of their Obedience unto it.* 120.

2 *A Christian is* not under the Law, *i. e. under the* Covenant *of it; so as he is not to*

1 *Look for* life *by his* Obedience, *nor to fear* condemnation *by the* breach *of it.* 124.

2 *Seek for any* blessing *from his* obedience, *nor fear any* curse *from his* disobedience. 128.

3 *Look for Conjugall* { *Comfort, from his Obedience* / *Divorce, from his Disobedience* } 130.

4 *Claime his right to any Conditionall Promise by his Obedience.*

Deny himselfe the Blessing of the Promise because of his disobedience. 132.

Hence therefore

1 *Let none accuse the Doctrine of the* Covenant, *of* Antinomianisme. 134.

2 *The Servants of God may see how far they are* freed *from the* Law. 136.

3 *Men may come to have some discerning of their spirituall states.* 137.

4 *Gods*

4 *Gods people may learn how to build their* Faith *and* Hope. 138.

7 Qu. *If God gives Himselfe, and so if his Holy Spirit be in us, what need we* Gifts *or Grace to work by?* 141.

Anſ. 1. *We cannot ſee God without the ſame.* 143.

2 *Thereby we are made fit Temples for the* Holy Ghoſt. 145.

Qu. *But if there be* Gifts *of* Holineſſe *in us, then what need the* Holy Ghoſt *to dwell in us?* ibid.

Anſ. 1 *To keep thoſe* gifts *in us.* 146.

2 *To act them in us.* 147.

3 *To* witneſſe *to us by them, to our* comfort. ibid.

Qu. *How are we to imploy the* gifts *of* Sanctification *in us?* 150.

Anſ. 1 *See that we receive them from* Chriſt, *and that* Chriſt *be all in all in them.* ibid.

2 *Truſt not on them.* 152.

Either for { *The performance of any* duty. 153
{ Juſtification *from them.* 160.

3 *In point of* witneſſe, *and how.* 161.

4 *In point of* rejoycing. 162.

5 *We are to* grow *up in them to perfection.* 164.

9 Qu. *How doth God* give Himſelfe

to be a God Covenant with us? 170.
Anſ. 1 *He gave his* Son *out of his bo-ſome for our Redemption.* 171.
2 *He giveth us unto* Chriſt, *and Chriſt unto us.* 173.
Qu. How doth the Father give, and call us to Chriſt? 174.
Anſ. *By his* { *Word.* ibid. *Spirit,*
Of { *Bondage.* 175. *Burning.* 177. *Adoption.* 184.
Hence we may learne to diſcerne how we came to ſaving fellowſhip *and* union *with* Chriſt. 192.
There are foure ſorts that fall ſhort of this Union *with Chriſt.* ibid.
Viz. Such as
1 *Doe bleſſe themſelves in regard of* outward bleſſings. ibid.
2 *Find comfort in their* Reformations, ibid.
3 *Reſt in a Faith of their owne making* 193.
4 *Waite upon* Chriſt *for Faith in their owne ſtrength.* 195.

FINIS.

Some Faults to be Corrected by the *Reader*.

In the first Treatise.

Page.	*Line.*	
1	16	read *through*.
11	25	read *Eschol*.
29	14	for *penitent*, read *president*.
31	2	blot out *is it*.
33	22	after *us*, make a period.
38	18	for *persons*, r. *person*.
43	26	r. *their*.
44	22	r. *Hypocrites*.
46	23	for *recrive*, r. *receive*.
48	8	for *the*, r. *their*.
49	21	for *it is*, r. *is it not*.
51	3	r. *presidence*.
53	2	after *Christ*, make ?
60	7	for *attained*, r. *attended*.
		last line but one, r. *no ease*.
71		last line, in the marg. for *Answ.* r. *Quest.*
77	2	for *expost*, r. *propost*.
133	10	after 9, 10. make)
150	10	in the marg. for *Quest.* 3. r. *Quest.* 8.
197	11	for *a as*, r. *as a*.

In

Page. Line.

In the second Treatis.

8	18	for *as*, r. *an.*
14	23	for *quickly*, r. *quietly.*
19	8	r. shall not *be* be bound
20	6	after *abide* make this point ?

In the third Treatise

6		last line but one, make a *period* after *allow.*
10	27	r. *finde.*
14		last line but one, for *as*, r. *of.*
20	16	for *strained*, r. *restrained.*
22	26	for *and*, r. *an.*
32	11	for *speaks*, r. *seeks.*
38	8	r. life, *making* wounds and *marks.*
52	2	after to, make a *comma.*
	3,4,5	blot out all in the *parenthesis.*
55	3	for *aris'd*, r. *ariv'd,*
59	24	for *for all*, r. *of all.*
63	12	for *non resolves*, r. *no resolves*

THE

8	13	for ok, r. on
14	23	for and Lily, r. purple.
15	8	dazzle, for be bound,
22	6	after Jide, make this point ?
6		half line out one, make a period af-
		ter alone.
10	27	r. finde-
24		half line but one, for ds, r. of.
30	14	for finand, r. reflected.
34	9	for and, r. as.
38	11	for Greefe, r. Iroke.
38	8	r. line, reading wounds and make
72	3	after to, make a comma.
		[illegible] but all in the parenthefis
81	3	for and, r. and.
89	24	for for alls, r. of alls.
63	12	for non reading, r. not reading.

THE

The New COVENANT,

OR,

A Treatiſe, unfolding the order and manner of the giving and receiving of the Covenant of Grace to the Elect.

As alſo:

Shewing the difference between the Legalliſt and the true Chriſtian.

Being the ſubſtance of ſundry Sermons Preached by

Mr COTTON

At *Boſton* in *New-England*, ſome years ſince, and corrected by his owne hand, not long before his death.

LONDON: Printed by *M. S.* for *Francis Egleſfield*, & *John Allen*, at the *Marigold*, and *Riſing Sun* in St. *Pauls* Church-yard. 1654.

COVENANT

The NEW COVENANT,

OR,

A Treatiſe, unfolding the order and manner of the giving and receiving of the Covenant of Grace to the *ELECT*.

ACTS 7. 8.

And he gave him the Covenant of Circumciſion.

THis bleſſed Servant of God, *Steven*, being called to account concerning what he had ſayd touching Jeſus Chriſt his deſtroying the Temple, it is the ſcope of his whole diſcourſe throout this Chapter, to juſtifie the doctrine that he had taught; that though Jeſus of *Nazareth* ſhould deſtroy that place, yet in ſo teaching he taught not blaſphemy. And this he doth (in way

of an holy Hiſtory or Narration) make evident in the firſt place from the ſweet communion which their Fathers had with God, before either Temple or Tabernacle was built; and if ſo, then he would not have them look at it as unſafe for them, or as an utter ruine to Religion, if that both the Temple and the Ordinances of the Temple were deſtroyed in themſelves, and fulfilled in him. And firſt, the paſſages of *Abrahams* communion with God, *Steven* doth relate and maintaine, before any of *Moſes* his Cuſtomes were knowne.

God did effectually call him, which call he did alſo obey (*ver.* 2, 3, 4.) though as yet he knew no Circumciſion.

God giveth him a tryal of his faith, wherein he found *Abraham* faithfull, *ver.* 5, 6, 7. God promiſed to give him the Land of *Canaan* for a poſſeſſion, but he gave him not a foots breadth. He promiſed to give it unto his ſeed, when as yet he had no Child: and when God gave him ſeed, yet they ſhould ſojourn in a ſtrange Land, and be in bondage 400 years.

God gave him the Covenant of Circumciſion,

cumcision, in the words of the Text; and *Abraham* in the ſtrength of the bleſſing of God begate *Iſaac*, and Circumciſed him according to Gods direction, and all this before *Moſes* gave any Ordinances unto them to keep, and before either Temple or Tabernacle was built. From hence we have heard, *That the ſoule may have very ſpirituall and gracious communion with God, before it partake in Church-fellowſhip, or in any Seale thereof*; for *Abrahams* faith was throughly tryed, before he had the Seale of Church-Covenant given him. We heard alſo this propounded, wch is the words of the Text, that *God gave unto Abraham the Covenant of Circumciſion*; which Doctrine doth imply in it four principall parts, all of them ſerving to clear *Stevens* meaning, and to prove his ſcope.

1 The *Author* and manner of diſpenſing it, *God gave*: ſo it was by *gift*.

2 The *Articles* of it; and they are to be inquired into.

3 The *Confederates*; and they are expreſſed, *God* on the one ſide, and *Abraham* and his *ſeed* on the other ſide.

4 The *Seale* of it, *Circumciſion*, which

was the Seale of Church-Covenant.

These four parts doe yeeld unto us so many Notes. The first of them was formerly spoken unto in the last point formerly handled: Now for the second and third parts, to wit, the *Articles* of the *Covenant*, and the *Confederates*, we comprehend them both in this one Note.

Doctr. *That in the Covenant which God made with* Abraham, *he gave himselfe to be a God to* Abraham, *and to his seed, and received* Abraham *and his seed to be a people unto himselfe: and the chiefest of this seed, the Lord* Jesus Christ, *he took to be the Mediator or Surety of this Covenant between them both.*

This is the sum of the Articles, and of the Confederates: What the Articles be, is not here mentioned, but *Gen.* 17. 7. they be (for to speak of Circumcision before a Covenant, it is but a seale to a blank) where the Lord expresseth himselfe, thus saying, *I will establish my Covenant between me, and thee, and thy seed after thee in their Generations, for an everlasting Covenant, to be a God unto thee, and unto thy seed after thee.* As for other parts of the Covenant, they

they were more properly unto *Abraham* himſelfe, as to be *exceeding fruitfull*, to be *the father of many Nations*, thoſe things were more peculiarly proper unto *Abraham*, though they have a morall and univerſall uſe and force in all the faithfull, whom the Lord doth make fruitfull, and giveth them a naile in his Tabernacle. In the Covenant theſe three things are implyed.

1 God gave himſelfe to be a *God* unto *Abraham*, and to his ſeed. This is ſuch an Argument as the ſtrength and wiſdome of men and Angels cannot unfold: It is a Catechiſme point, and by way of Catechiſme to be opened (as the Lord hath revealed it) I mean, plainly and familiarly.

2 God did receive *Abraham* and his ſeed to be his people, this is implied and neceſſarily inferred by the Rule of Relatives; for if God doe give himſelfe to be a God unto *Abraham*, and to his ſeed, and doth not expreſly prerequire it of *Abraham* and of his ſeed, that they ſhould give up themſelves to be his people; then it muſt of neceſſity follow, that the Lord will undertake to receive them to be a people

unto himselfe, and prevent them in that grace, and so he will performe both his owne part of the Covenant, and *Abrahams* part also; according to what we read, *Deut.* 7. 6, 7, 8. when as they were in a Land of Idols, and the Lord lifted up his hand to have destroyed them there, yet he remembred and wrought for his own Name sake: so that though they were far off, yet the Lord (to make good his Covenant) brought them out of *Ægypt*, and so from one Covenant to another; by all which things it doth appear, that the Lord will keep our part of the Covenant also; and this is necessarily implyed, in that he promiseth to be a God unto *Abraham*, and to his seed; and there is no expresse Restipulation pre-required on *Abrahams* part. We see this likewise held forth, *Deut.* 29. 1. 13. where the Lord entreth into another Covenant with them, in the Land of *Moab*, besides the Covenant which he made with them in *Horeb*, and in this Covenant he doth establish them to be a people unto himselfe, as well as give himself to them to be their God, *vers.* 13. and as God required it of them

them, to circumcise the outward man, even the foreskin of their Children, so he will also circumcise them, taking possession of them, and circumcising their hearts, and taking away the stonynesse of them, and so fit them to be a Temple for himselfe to dwell in.

3 The Lord in this Covenant taketh the chiefest of *Abrahams* seed, even the Lord *Jesus Christ* to be the Mediator and surety of the Covenant, and unto him doe all the Promises belong: so the Apostle doth expound it, *Gal.* 3. 16.— and so by him are all the Promises and blessings of the Covenant conveyed unto *Abraham*, and to his seed (his faithfull seed) all the world over, and therefore he is called the *Mediator of a better Covenant*, Heb. 7. 22. meaning of the Covenant of Grace, *Heb.* 8. 6. These three things doe containe the sum of the Covenant of Grace, and of the Gospel of Jesus Christ, and would therefore be plainly discovered unto Christians, as,

1 What is the meaning of this, that God gave himselfe unto *Abraham*.

2 How doth he take *Abraham* and his seed, and make them his people.

3 How

3 How doth he take Jeſus Chriſt and make him the Surety of the Covenant between them both; for the Covenant is eſtabliſhed, and ſo is a ſure, firm and everlaſting Covenant. Now in this gift that God gave himſelf unto *Abraham*, obſerve three things.

1 The Bleſſing given.

2 The Order in which it was given.

3 The Manner of giving it.

In the *Bleſſing* given: When God doth by Covenant give himſelf to be a God, it doth imply two things.

1 That God doth give Himſelfe, the Father, the Son, and the Holy Ghoſt, the whole Nature of God and all the Perſons: the God-head, with all the Attributes of that Nature, and all the Offices of thoſe perſons; for it is not a confuſed God that vaniſheth away in a generall imagination, but God diſtinctly conſidered, in his Perſons, Attributes, Properties, *&c.* Thus the Lord giveth himſelfe to *Abraham* and to his ſeed, *I will be a father unto you*, 2 Cor. 6. 18. and that is not ſpoken unto the *Jewes* onely, but unto all the *Iſrael* of God: He giveth the Son alſo, *Iſa.* 9. 6. *Joh.* 3. 16. And for the Holy Spirit,

Spirit, *Jo.* 16. 7. 13. *Isa.* 59. 21. *This is my Covenant with them ſaith the Lord, My Spirit that is upon thee, and my words that I have put into thy mouth ſhall not depart*, &c. And this is it which the Apoſtle alſo ſaith, *Gal.* 4. 6. Thus the Lord giveth himſelfe unto his Servants from one Generation to another. If therefore the Lord, God the Father give himſelfe, he will not be wanting to draw his people unto the Son, *Jo.* 6. 44. and what is the chief buſineſſe and work that the Son hath to doe about us? No man can have fellowſhip with the Father, but he muſt have fellowſhip with Jeſus Chriſt, ſo our Saviour himſelfe ſaith, *John* 14. 6. *No man can come unto the Father, but by me*: This therefore the Lord Jeſus Chriſt will doe for all the elect ſeed of *Abraham*, he will open their eyes to ſee, that the Father did not draw them to damnation or utter deſolation (though at firſt that be their greateſt fear) but unto ſalvation by him. This hath he promiſed to doe, and if it be the work of the Spirit of God to eſtabliſh us both in the Father and the Son, then will he *convince the world of ſin, of righteouſneſſe,*

and

and of judgement, John 16. 8, to 11. and ſo will eſtabliſh our hearts in the comforts of the Lord our God; and this is that which the Apoſtle prayeth for the *Epheſians*, Chap. 3. 16. Hence it cometh to paſſe, that what the Lord would have us to doe, he is preſent by his Spirit to teach us, and to ſtrengthen us, and ſo to doe it for us. All theſe things doth the Lord work for *Abraham*, and for his Elect ſeed: So that look what is meet for a Father to do, or for a Brother to doe, or for the Spirit of God to doe, that will the Lord doe unto his elect ones; and ſo he giveth all his attributes, and they are even God himſelfe; and therefore when *Moſes* deſired to ſee his glory, and he deſired it from the grace that God had ſhewed him, *Exod.* 34. 6. the Lord proclaimed his Name before him, *Jehovah, Jehovah, ſtrong, mercifull, and gracious*, &c. Thus doth the Lord give himſelfe, and all the Perſons in the God-head (as they are truly called) and Attributes, they are no more, nor no other then God himſelfe.

2 And as God himſelf is implyed; ſo when God is given by Covenant, all the

the Ordinances and Creatures, and works of God are given alſo, for ſo it was in all Covenants of old time; when *Jehoſaphat* maketh a Covenant with *Ahab* King of Iſrael, 2 *Kings* 22.4. then *I am as thou art, and my people as thy people, and my Horſes as thy Horſes*, and all that he hath is for *Ahabs* ſervice, as the King goeth, ſo goeth his ſtrength; ſo thus it comes to paſſe, that if the Lord of Hoaſts be for us, and give himſelf unto us, then alſo he gives unto us his Eternall *Election* and *Redemption*, and whatſoever he hath wrought for the ſalvation of his Elect; He hath not ſo dealt with any Nation (*Pſal.* 147. 20.) but only with the Iſrael of God, unto them hath he given his Laws and ſhewed them his judgements: And for his *Creatures*, they are all given to be for his People, to whom he hath given himſelf. If God be a God unto *Abraham*, then ſhall all Gods people be for him, *Melchiſedeck* ſhall bleſſe him, *Aner*, *Eſhcot*, and *Mamre*, ſhall be Confederates with him; the Sun, Moon, and Stars ſhall fight in their courſes for the people of God; the Sea ſhall give way to paſſe through it on dry ground,

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What ailed you ye ſtreams of Jordan to goe back? Why, all the Creatures of God muſt ſtoop unto the people of God w^n he is in Covenant with them. This is that which the Lord promiſeth unto his people, *Hoſ.* 2. 18. to 22. when the Lord ſhall marry them to him in faithfullneſſe; and 1 *Cor.* 3. 22. This is the large gift of Gods Covenant. Nay, and which is wonderfull and beyond all comprehenſion, when I ſay, all the Creatures and Ordinances of God are ours, the very expreſſion of the phraſe doth imply that the Lord giveth himſelfe to be the ſtaffe and ſtrength of them; ſo that you ſhall ſee the preſence of God in them, he will not only give a man wife and children, and Ordinances, and providences, but he will be in all theſe, and bleſſe his people in the enjoyment of them all, ſo as that they ſhall enjoy God in all. *Pſal.* 16. 5, 6. *The Lord is the portion of mine inheritance.* He ſaw the Lord in what he did enjoy, and when he had any thing it was in God, & when he wanted any thing it was ſupplyed in him. The like did *Jacob* find, when his brother *Eſau* came againſt him with 400 men, and the

the Lord turned him from the fierceneſſe of his wrath; here was the Covenant of *Abraham*, the Lord gave him the mouth, and arms, and tears of his brother *Eſau*: what ſaith *Jacob* to all this? *Gen.* 33. 10. *I have ſeen thy face as though I had ſeen the face of God.* He ſaw the power and mercy of God in changing the countenance of his elder brother: and that is it which ſweetneth all that a man doth enjoy, the lovingkindnes of God in all, is the bleſſing of all; and this likewiſe doth *Jacob* acknowledge, *Gen.* 33. 5. *Theſe are the Children which God hath gratiouſly given thy Servant*; and ſo he looked at them as Gods wives, and children, and ſervants, and Cattell; and this is the very life of the Covenant of Grace, when as the Lord is wrapped up in all his bleſſings, when as he giveth himſelfe, and in himſelfe his Chriſt, & in Chriſt *Peter* and *Paul* and all things unto his Church, 1 *Cor.* 3. 22, 23. *Rom.* 8 32. This is the maine thing given, God himſelfe, the God of the Covenant, his Perſons, Nature, Ordinances, Providences, and now *Abraham* is made the Lord of the world: and ſo the Apoſtle

ſile doth interpret it, *Rom.* 4. 13. the *Promiſe that he ſhould be Heire of the world*, &c. and this is that which *Abraham* did receive in receiving the Lord to be his God.

2 In the *Order* of giving the Covenant, there is ſomething to be obſerved,

1 God giveth firſt, and not the Creature, it was not *Abraham* that gave unto God firſt, for which of all the Creatures ſhall offer a Covenant unto the Mighty God? *Rom.* 11. 35. the Lord hath the preheminence in giving, for what ſhould *Abraham* give unto God, if God give not ſomething unto him firſt? He is the firſt giver.

2 He is alſo the firſt thing in order that is given; for, doth he give the world firſt, or Ordinances firſt? or any other ſpirituall or temporall bleſſings firſt? No doubtleſſe, the Lord is the firſt thing that he giveth by his Covenant, and with himſelfe all things elſe alſo, *Rom.* 8. 32. And there is the precedency of Jeſus Chriſt, he is given, and in him all ſpirituall bleſſings, as the Apoſtle ſaith, *Epheſ.* 1. 3. and this for the order of Nature in giving the

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Covenant: not Obedience first, nor Faith first, nor any thing else first, but himselfe is *Donum primum & primarium*, and in him, all his goodnesse, *Exod.* 33. 19.

3 For the *Manner* of giving; in that he giveth himselfe, there is implyed both the freedome and eternity of the gift, firmnesse therefore and that unto eternity. In that he giveth himselfe, it must of necessity be done freely; for what can any Creature give to purchase God? If a man could give thousands of worlds they were not enough to purchase or redeem one soule; and if he had millions of worlds to give, what were they all to purchase so great a gift as God himselfe is? Therefore it must needs be of free gift, for the Creature can doe nothing to prevent God. God indeed may give with a purpose to receive back againe, as God doth require this of *Abraham*, that he should have no other Gods before him, &c. *Gen.* 17. 1. But though *Abraham* shall performe this and all the Commandements in an Evangelicall manner, yet God himselfe doth undertake in this Covenant to be the Author and

finisher of this his faith and obedience, *Heb.* 12. 2. And this doth argue the marvelous freedome of the Covenant of Grace, for the Lord offereth it out of his grace without the foresight of faith or works, for he undertaketh to give both will and deed of his good pleasure, *Phil.* 2. 13.

Object. But it may be said, *Did not the Lord exact it that he should give himselfe back againe? or else God would not give himselfe?*

Answ. Truly then the Covenant had not been of free Grace, but as you see sometimes great Princes will take in a Neighbour Nation into League with them, and not tell them of it: so doth the Lord deale with his Elect ones, otherwise he should not at all intend it, nor ever give himselfe unto us, for we are not able to give our selves unto him, for if *Abraham* did give himselfe, it was because God did take him first, and therefore it is that the Apostle telleth us that the Lord took hold of *Paul* that he might take hold of the Lord, *Phil.* 3. 12. *I follow after, if that I may* &c *Deut.* 32. 6. If we give up our selves unto the Lord, it is because the Lord hath taken

taken hold upon our hearts first.

But doth not the Lord require of him to Circumcise his seed the eighth day? *Object.*

So he doth indeed, but the Lord giveth him that also: God the Father seeth it needfull for the confirmation of their Faith, and their everlasting salvation, therefore he giveth him Circumcision, and giveth him the grace to circumcise his Children: I think indeed the Lord doth call for many things under a Covenant of Grace, but so as that the Lord *Answ.*

1 Worketh those things in them out of Grace, not give Grace out of works:

2 He will have them know, that those things which they work are nothing without the working of his grace. It is true, *Abraham* may circumcise *Isaac*, but who shall circumcise the heart of *Isaac*? It is a small matter to circumcise the flesh: so it is a small matter for us to baptize with water, but who must wash us from our sins, save only the Lord our God? So that he doth secretly intimate, that what his poor servants doe outwardly, he would doe it in effect. The Children

of *Iſrael* ſhall at the Lords Commandment march about the City of *Jericho* ſeaven dayes together, and not ſpeak a word, and hereby the walls of the City ſhall fall down flat: of what uſe were theſe weapons to ſuch an end? what would the Lord ſhew his people hereby? hereby he teacheth them to know by what ability and power to bring mighty things to paſſe, they ſhall doe duties as the Lord commandeth them, but he himſelf ſhall breath in them to make them effectuall: for though we doe never ſo much, yet we cannot reach unto the accompliſhment of any good thing. *Not by might, nor by ſtrength, but by my Spirit*; The Lord therefore by his Spirit muſt work all our works for us. Here is the freeneſs of Gods Covenant, in that the Lord giveth himſelf firſt, *Jer.* 32 40. You may ſpeak of Conditions in this kind, but the Lord doth undertake both for his own part and for our parts alſo: for as the Covenant is free, ſo the Lord will freely maintaine and preſerve all his Elect, and all from the immutable nature of God; it is not poſſible that God ſhould lye, *Mal.* 3.6. Hence ſpringeth

eth our eternity & perſeverance (*Rom.* 11. 29.) *Phil.* 1. 6. Though the ſence of the Covenant doth require it of *Abraham* to give himſelf back again unto the Lord, though that be *Abrahams* duty, and the Lord doth intend it, yet his intendment is to imply, that he doth receive *Abraham* and his ſeed to be his people for ever. *Joſh.* 24. 3. Thus (mind ye) the Lord dealeth in the Coven: of Grace, he looketh towards thoſe that look not towards him, as is held forth, *Hoſ.* 3. 3. where the Lord biddeth the Prophet love a woman that was an Adultereſſe, and ſay unto her, *Thou ſhalt be for me, and I will be for thee*; This is a branch of the Covenant, when the Lord doth undertake to receive *Abraham* and his ſeed unto himſelf, his giving himſelfe unto them doth breed a reciprocall returning of them unto him.

Now it may be demanded, *How did the Lord take* Abraham *and his ſeed to be his people?* *Queſt.*

By a double Act, as *Anſw.*

1 Of Preparation, not on *Abrahams* part, or on his ſeeds part, but on his own part, the Lord prepared them.

2 The Lord did invest him with the blessings of this Covenant.

1 For Preparation, the Lord prepareth them by a double work of his Spirit, which are manifest in all the seed of *Abraham*, Elect of God.

1 By a Spirit of *Bondage*, whereby he cutteth off the seed of *Abraham* from all worldly intanglements and delights; thus God took *Abraham*, and brought him from beyond the Flood, and so doth he take men off from their Countreys and Fathers houses, he seperates them from all such things that he might draw them unto himselfe: Thus he dealt with the Children of *Israel*, and called them to be a singular people unto himselfe, and yet but in a Covenant of works, *Deut.* 7. 6, 7, 8. Thus doth the Lord deale with all those whom he receiveth to be a people unto himself; and by this spirit of bondage he draweth them from all their sinfull lusts and passions, so as that they can find no hope of mercy in any thing; and this is properly a Seal of the Covenant of works, as the Spirit of Adoption is a seale of the Covenant of Grace, *Rom.* 8. 15. Now by this

this bondage the Lord firſt ſetteth home unto the Conſciences of men the weight and danger of their ſins, and it is the uſuall manner of God to give a Covenant of Grace by leading men firſt into a Covenant of works (as it is his conſtant manner to work by contraries) and ſo to thruſt men out of doors that they may have fellowſhip with himſelfe at length; I had a gratious father (will the poor ſoule ſay) but now I may goe and ſhake my ears like a poor wretch) for ſo indeed he is caſt out of the Covenant and favour of God to his ſenſe and feeling; but thus the Lord doth even ſhut him out of doors, that he may open to him another and a better way.

2 The Lord alſo Prepareth his people by a Spirit of *Burning*, which upon a ſpirit of bondage he doth ſhed abroad into the hearts of men: This we read of, *Mal.* 4. 1. It is ſpoken of the Miniſtry of *John* the *Baptiſt*, which did burn like an oven againſt all the *Scribes* and *Phariſees*, and left them neither the root of *Abrahams* Covenant, nor the branch of their own good works: he cutteth them off from the Covenant

of *Abraham*, Mat. 3. 9. *Think not to ſay that you have* Abraham *to be your father*, &c. and ſo by cutting them off from the root, he leaveth them no ground to truſt on. From their good works the Lord Jeſus Chriſt alſo cutteth them off, *Mat.* 6. 2. 5. 16. This was a Spirit of *Burning*, which the Lord conveyed by the Miniſtry of Chriſt and of *John Baptiſt*, to burn up all the Hypocrites like ſtubble, and the beauty of their works was blaſted by it; and this is Gods uſuall manner of dealing. Now there are many under a Spirit of bondage, that never came under a Spirit of burning; yet many under a Spirit of bondage doe fear the Lord with ſome kind of reverence unto his Ordinances; for as an Angel of God they received *Paul*, and yet, for many of them, they were but under the Law, and therefore the Apoſtle ſaith, *He is afraid of them leaſt he hath beſtowed his labour in vaine*, Gal. 4. 9, 10, 11. compared with *ver.* 21. where he ſaith, *Tell me ye that deſire to be under the Law*, &c. A ſigne that this bondage under which they were, did not onely bind them under fear of wrath, but did bind them alſo to o-

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bey the Ordinances of God with ſome kind of devout reverence: Now you have many men that reſt there, but when the Lord doth carry men further, then he ſendeth a ſpirit of *burning*, thereby to blaſt all the fruits and branches of their righteouſneſſe, and to burn up all, that under a Covenant of works a man hath wrought; and this is that which the Prophet *Eſay* ſpeaketh of, *Iſa.* 4. 4. that *the Lord will purge away the filth of the daughter of Sion with a ſpirit of judgement and of burning.* The one is a ſpirit of ſanctification, and the other is a conſuming fire, which forceth them not to build any comfort upon any works that they have done. This may Hypocrites reach unto in their judgements, ſo as that they may be convinced, that they have neither root within them, nor branch growing upon them, and yet in the mean while they may not come unto a Spirit of Adoption, but hereby alſo the Lord uſeth to prepare his people. Some bleſſe themſelves in worldly courſes, and never come unto a ſpirit of *bondage:* ſome doe find comfort in their performances, and never ſaw the vanity of their

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own righteousnesse, but there are those whom the Lord doth carry further unto a spirit of *burning*, even unto a sensible feeling of Gods wrath burning against whatsoever is as stubble (& such is a mans own gifts, and parts, and worth) so that now the poor soule findeth that he hath no root of any good Covenant, but seeth it to be an outward face of the Covenant that he doth rest upon; and now he seeth no green branch of righteousnesse remaining, but all is blasted and broken in pieces, according to what the Prophet *Esay* saith, Chap. 40. 6, 7. and so the Lord cometh to leave a man neither root nor branch, for by a spirit of bondage the Lord blasteth all flesh: but when it cometh unto the goodlinesse of flesh, that is consumed by a Spirit of *burning*.

2. As God thus prepareth us for himselfe, so he doth give himself unto us, and taketh possession of us by his blessed Spirit. The Father giveth himself and his Son by his blessed Spirit (for the Spirit it is by which he doth visit the hearts of his people) and this is the main blessing of the Covenant of

Grace.

Grace. For the better cleering of it, this may be demanded.

How doth the Lord give himſelfe unto his people, and his people back againe to receive him? Queſt.

They being thus prepared, the Spirit of God taketh up his ſeat in the ſoule by making it a Temple unto himſelfe, in the name of the Father and of the Son, and ſo are they made *an habitation of God through the Spirit*, Eph. 2. 22. *Gal.* 4. 6. *And becauſe yee are Sons*, &c. where he ſpeaketh not of Sons by actuall regeneration, but by Gods Eternall Counſell. The ſame Spirit is alſo called the *Comforter*, whom Jeſus Chriſt hath promiſed to ſend, *John* 16. 7, 8, 9. *If I depart, I will ſend you the Comforter, and when he is come, he will reprove the world of ſin, of righteouſneſſe, and of judgement. : Of ſin becauſe they beleeve not in me.* This the holy ghoſt convinceth men of, to be the greateſt miſery of the ſoule, that they have not beleeved upon Jeſus Chriſt. And look as a Talent of gold or ſome weighty mettall falling into a Veſſell of water, daſheth out all that is in the veſſell to make room for it ſelfe: So Answ 1.

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the Lord Jeſus Chriſt coming into the ſoule, daſheth out all watry confidences, and maketh room for himſelfe, ſo as that you may ſay the Eternall God is there; and in very deed, becauſe the heart of man is not onely like unto water, but is hard and ſtony, therefore the Spirit of God cometh like fire, and melteth the iron ſtone of the heart, and ſoftneth it into fleſh, that now the ſoul is utterly at a loſſe not onely in regard of his ſins, but in regard of his beſt works alſo, and is moſt of all convinced of his unbeliefe. Now the Holy Spirit of God being thus ſhed abroad into the heart, at the very firſt entrance of it into the ſoule, as it doth chiefly convince the ſoule of Unbelief, ſo

2 The ſame Spirit worketh faith in the ſoule to yeeld himſelfe unto the Lord, and the ſoule being emptied of himſelfe, now the Holy Ghoſt hath infuſed Faith to receive the Lord Jeſus Chriſt; and this is a true ſaving work though the ſoule thinketh it ſelfe in a very ſad condition, that he ſhould ſo long live without beleeving in Jeſus Chriſt. But he is cleerly convinced what his caſe is, and how vaine his beſt

works

works are; and he lyeth under this work not onely in his judgement, but in his heart; he now freely ſubmitteth unto the will of God. So that the Spirit of God becometh unto the ſoul, not onely as a Spirit of *burning* to conſume all that is like ſtubble, but doth alſo melt the iron-ſtone of the heart, and ſoftneth it into fleſh, that the word may take deep impreſſion in it: Now there is room for Jeſus Chriſt, now faith is wrought there, and now, a ſoule can plead with God by faith in prayer; he ſeeth there is no former Covenant that he can plead, nor any righteouſneſſe of his owne, but ſuch as Hypocrites will quarrell for, and riſe up to maintaine, as they did againſt *John Baptiſt*, pleading their Covenant and their righteouſneſſe; with theſe things a poore ſoule is not ſatisfied, *but unto you that feare my name ſhall the Sun of righteouſneſſe ariſe with healing in his wings*, &c. *Mal.* 4. 2. Herein is implyed ſuch a reverent fear that dare not diſaffect this kind of yeeldingneſſe to the Son. In the old Teſtament it is called *Fear*, in the new Teſtament it is more generally called *Faith*; yet the Apoſtle ſaith,

Rom.

Rom. 11.20. *Be not high-minded, but fear,* whereby he provoketh them to live by Faith; and indeed it is that, whereby the ſoule doth yeeld unto the Lord: and this is indeed our *Effectuall Calling*; the Spirit of God taking poſſeſſion in our hearts, and working this faith in us, whereby we ſubmit unto the Lord. This is that faith in Jeſus Chriſt that maketh us one with Chriſt, for our effectuall calling bringeth us to be one with him, 1 *Cor.* 1. 9. *God is faithfull by whom ye are called into the fellowſhip of his Son Jeſus Chriſt.* This fellowſhip or communion ſtandeth in two things.

1 In the Unity of the Spirit, 1 *Cor.* 6. 17.

2 In the receiving of Faith on our parts: ſo that by beleeving (which is the firſt thing we doe) we yeeld unto the firſt work of God; when this ſtronger man cometh, we yeeld up all our Armour to him, and herein ſtandeth our coming on to be in Chriſt and in God the Father, by this Spirit of God that taketh poſſeſſion of the heart, and hath not only burnt up root and branch of our legall righteouſneſſe, but hath alſo melted us unto a ſoft frame

to

to yeeld up our ſelves unto the Lord, and now we are fit for any duty, the Lord having poſſeſt us with his powerfull preſence, and this is true ſpirituall Union between the Lord & our ſoule. By this faith the Creature doth yeeld up it ſelfe unto the Lord, which is alſo the work of the grace of God in us, having brought us unto holy union with himſelfe: Now this faith thus wrought in our effectuall calling, is not built upon any Conditionall Promiſe (I mean upon any Promiſe made to any gracious Condition penitent in us) nor can it be built upon any, but upon the Abſolute free Promiſe unto the ſoule, according to what we read, *Iſa.* 43. 22. to 25. *Thou haſt not called upon me O Jacob, but thou haſt been weary of me O Iſrael, thou haſt not brought me the ſmall Cattell,* &c. In all which we ſee the abſolute freenes of the grace of God. So *Ezek.* 36. 26.

See *Calvin l.* 3. *juſtit. c.* 2. *ſ.* 29.

But you will ſay, *Though ſome may be converted by ſuch an abſolute Promiſe, yet ſome mans faith may be built upon a conditionall Promiſe, unto a gratious condition.* *Object.*

I pray you conſider it: If it be a condi- *Anſw.*

condition, it is to some good Qualification or other, some good work or other of the Spirit of God in the heart of a Christian: Was this work wrought before Conversion or after? Every Christian knoweth, that all workes wrought before Conversion are but drosse and dung, to apply Promises to such works, were indeed to build upon a sandy foundation. What say you then to works after Conversion? All works after Conversion are fruits of Faith, and if they proceed from faith, then faith went before, then a mans faith was not built upon a conditionall promise, how is it possible that it should, when as all works after Conversion are fruits of faith, or else they are no true sanctification, then faith went before in order of Nature, and so was not built upon works, but works upon it. And therefore all our best Divines doe carry it thus; That faith closeth with Christ upon a Promise of free grace, otherwise (as saith *Calvin*) my faith would alwayes be trembling and wavering as my works be. Upon a Promise of free grace therefore my faith is built, as upon the Promise of God

Justin. l. 3. c. 2. s. 29.

God in Christ *reconciling the world unto himselfe*, 2 *Cor.* 5. 18, 19. The word is it may be spoken outwardly unto all Christians, but if God doe set it home particularly unto any soule, that man receives this gift of God, & it is made his own; first he beleeveth this Promise of free grace, and then afterward come other Promises that doe bear witnesse unto the right application of that Promise unto the soule: but I am first built upon a Promise of free-grace, or else there is no true closing with Jesus Christ. Well then, being thus united unto Christ, from this Union with Christ, do flow all other blessings and benefits of the Covenant of grace; and from hence springeth *Communion with Christ* in all spirituall blessings that the Lord hath wrought for us in him, and they are, two of them *Relative blessings*, as they are called by Divines, and two of them *Positive blessings*: The two former are laid up in Gods owne hand, and are not created in us as the other two are.

1 For the *Relative blessings*, they are
1 Adoption.
2 Justification.

And they spring immediately (*simul & semel*) from the former Union with Christ, for as soon as ever the spirit of God is in our hearts, and hath wrought faith, that we doe not spurne against Jesus Christ, now is the Divine nature of Christ in us, and we are now become the Sons of God as Christ himselfe is.

Look as in a mans first naturall conception, as soon as ever *Adam* doth live, there is an heir of *Adam*, even so soon as the soul liveth: So it is in this new spirituall birth, as soon as the Holy Ghost cometh and hath wrought this faith, now is the seed of God in us, and the life of Christ, and the Spirit of God, and now are we the Sons of God, *Jo.* 1. 12. Immediately upon this Union with Christ we are Sons by *Adoption*, and as we are Adopted, so likewise our sins are now imputed unto Christ, and his righteousnesse unto us, and so our persons are justified. For how and when was *Adams* sin imputed unto us? *Psa.* 51. 5. *Behold I was shapen in iniquity*, &c. so soon as ever there was life, it was the life of *Adam*, now the imputation of *Adams* sin falleth immediately upon the

the ſoule. So when we doe receive Chriſt by this living faith, having the life of Chriſt in us, we have the righteouſneſſe of Chriſt alſo imputed to us: for what doth the Child in the womb, though it doth neither good nor evill, but is meerly paſſive, yet ſinfull it is, and a Child of *Adam*. So alſo in this our Regeneration, the ſoule acteth not, but onely receiveth Chriſt by that faith which the Lord hath wrought in it, whereby alſo it is made capable of the priviledge of Adoption, and ſo the Lord accounteth us his Children, and imputeth the righteouſneſſe of his Son unto us, whereby we are juſtified. Theſe things doe dwell in Gods boſome, and the meaning of them is afterward revealed unto the ſoule, but communicated they are, both that of *Adoption*, and this of *Juſtification*, by the gift of faith wrought in us, but we are ſtill upon the firſt worke of Converſion, wherein a Chriſtian is onely paſſive and receptive, and truly it muſt needs be ſo in the firſt work of God upon us.

2 Now for the Poſitive bleſſings that are wrought in us, they are:

1 Sanctification.
2 Glorification.

When we are called, then are we ſanctified, then are we glorified, 1 Cor. 1. 2. As in our naturall conception, as ſoon as ever the Child liveth, *Adams* ſin is firſt imputed, and then there is a proneneſſe in it to carry it captive unto ſin, and to make it backward unto any goodneſſe: ſo when the life of Chriſt is diſpenſed unto the ſoule, now the Lord cometh to convey with it Juſtification, and in it pardon of ſin, and then there is a proneneſſe in a juſtified perſon to be lively in duty. *If we live in the Spirit, let us alſo walk in the Spirit*, and by faith our hearts come to be purified, *Acts* 15. 9. and the ſame Spirit quickneth us unto holy duties; ſo that we live, yet not we, but Chriſt liveth in us, yea the Spirit ſanctifying draweth us into an holy Confederacy to ſerve God in family, Church, & Common-wealth; and this ſanctification groweth and encreaſeth more and more; for as corruption of Nature ſpringeth from the imputation of *Adams* unrighteouſneſſe, ſo doth ſanctification ſpring from the imputation of Chriſts righteouſneſſe

and

and thence floweth a pronenesse unto that which is good, and a backwardnes unto that which is evill; this is Sanctification.

2 The other Positive gift is Glorification, which we read of, *Rom.* 8. 30. This the Apostle *Peter* mentioneth, 1 *Pet.* 5. 10. as that whereunto we are called, — and in truth he hath begun the work from the time that he first began to call and sanctifie us, 2 *Tim.* 1. 9. From the very first time that God worketh upon the soule graciously, there is a glorious work in that soul, and others may see it though himselfe seeth nothing that he hath received.

Thus we see the second branch of the Doctrine opened, how the Lord doth receive *Abraham* and his seed unto himselfe, preparing them by a spirit of *bondage* and of *burning*, and then savingly by the inhabitation of the blessed Spirit, the same Spirit begetting Faith, we are alive in Jesus Christ, and so come to be adopted and justified in him. Afterwards the same Faith which at first onely receiveth Adoption and Justification, doth now begin to stir a little, and to breath forth into gratious de-

fires and some holy mourning, and beginneth now to put forth such works as the Holy Ghost carryeth the soul an end in, working all our works in us and for us.

Now for the third and last part of the Doctrine, the Lord took the chiefest of *Abrahams* seed to be the Mediator of this Covenant, unto whom all the Promises were made, *Gal.* 3. 16.

Quest. *If the Lord gave him to be Mediator, how did he constitute him so to be?*

Answ. By a double Act;

First, by receiving Jesus Christ the Son of the Virgin *Mary*, to be one person with the second in Trinity, hereby laying a ground of a firm Mediation between God and us: for now cometh Jesus Christ to be of Gods Nature, and therefore he wilbe faithfull unto God, and of our nature and therefore he wil be compassionate towards us. And here is the Root of all the life and power of this Mediation, to wit, this personall Union betweene Jesus Christ and the Father, which maketh up a firm and everlasting communion between God himselfe, and Jesus Christ.

Secondly, by Gods giving him to be

a Covenant, *Isa.* 42. 6. *I will give thee for a Covenant of the people*, &c. That is, to be a Mediator of this Covenant.

1 To receive from God all the Offices and gratious gifts, whatsoever is requisite to a King, Priest, and Prophet, all things he receiveth from the hand of the Father, *Col.* 1. 19. *For it pleased the Father that in him should all fullnesse dwell*, thus he becometh a plentifull Redeemer: And as the Lord gave him to be a Covenant, so he giveth him also to worke all things needfull for our Redemption: partly by his Passion, and obedience unto the death of the Crosse, and partly by fulfilling the whole Law, all righteousnesse for us. The Lord Jesus Christ did fully accomplish whatsoever was requisite for him to accomplish in his owne Person.

2 He doth perform all things needfull for the Application of this redemption unto our soules; and to this end, he it is that sheddeth abroad his Spirit into our hearts, *John* 15. 26. & 16. 7. and when this blessed Spirit cometh, he applyeth unto the soule all the gratious redemption of Jesus Christ, by giving him and all the fruits of his re-

demption, and by working all those blessed works that the souls of his people come to be partakers of; and so performeth all those Conditions that are required on our parts: If it be needfull for us to have faith, he will work it in us: If it be needfull for us to live a life of Faith, he will help us so to live, for it is not of our selves, it is the gift of God, *Ephes.* 2. 9. Thus hath the Lord made him a compleat Mediatour of his holy Covenant, and whatsoever we receive, we receive it from him; for unto him first as the head of the Church are all blessings given, and unto us *all Promises in him are Yea and in him Amen*, 2 Cor. 1. 20. for though Christ be not a sinner in his owne persons, yet in respect of his Members, he is many times lost in them, though not in himselfe; and poor in them, though not in himselfe; for us therefore he receiveth the Promises of God, and that is the great security of them, that they are laid up safe in him, and belong unto us if we have Union with the head; and in him we perform whatsoever God requireth, whether we Pray, or Preach, or hear, we doe all in the Name of Christ, going

ing forth in his ſtrength and power, *Col.* 3. 17. Thus is the Lord Jeſus Chriſt a firm Surety of the better Covenant, *Stabliſhed upon better Promiſes*, Heb. 8. 6.

In the firſt place, This may teach us a broad difference between the Covenant of works and the Covenant of Grace. *Uſe* 1.

In the Covenant of works, the Lord offereth himſelfe as a Father, his Son as a Redeemer, his Spirit as a Sanctifier, but this upon a condition of works, *Thou ſhalt have no other Gods but me*; and *If they ſhall keep his Lawes and obey his voyce, then they ſhall be a peculiar treaſure unto him above all people*, Exod. 19. 5, 6. This alſo they undertake to doe, *Deut.* 5. 27. *All that the Lord our God ſhall ſpeak unto thee, we will heare it and doe it; But O that there were ſuch an heart in them*, verſ. 29. When they rebelled, he did not pardon them gratiouſly; but the Angel whom he ſendeth with them he biddeth them beware of him, and obey his voyce and provoke him not, *For he will not pardon your Tranſgreſſions for my Name is in him*; In the Covenant of Grace he will, but not in this; here is indeed a Conditionall

tionall Redeemer and Saviour, and ſo it is expreſſed, *Iſa.* 63 8, 9, 10. — with many of them God was not well pleaſed, almoſt with none of them, but overthrew them in the wilderneſs. Thus in the Covenant of works all is given upon condition of obedience.

2 The Lord giving Himſelf, his Son, his Spirit upon condition, though it be but to works, yet he is pleaſed to receive them into ſome kind of relative Union, expreſſed *Jer.* 32. 32. *Which my Covenant they brake, although I was an husband unto them.* He was marryed unto them in Church-Covenant, this was ſome kind of Union, he was their God and they were his peculiar people, and yet the Lord caſt them off (a Generation of his wrath) from this Marriage Covenant between them and him: from this Union there ſpringeth a kind of Faith, by which the ſoule cleaveth unto the Lord in ſome meaſure, elſe there could not be this marriage union; and this faith is that which you read *Pſal.* 106. 12, 13. *They beleeved his words, they ſang his praiſe,* &c. So alſo *Exod.* 14. 31. it is ſaid, *They beleeved the Lord and his ſervant Moſes.* This is that faith which

which men may receive, and yet may Apoſtate from it, ſpoken of, *Heb.* 6. 3. to 6. and *Luk.* 8. 13. but all that faith was never grounded upon any free promiſe of grace, but all was built upon Ordinances and Duties, and upon no higher ground. In the 2 *Chron.* 13. 8. to 12. marvelouſly ſtrong are the expreſſions of *Abijah* when *Jeroboam* came againſt him, *You think to withſtand the Kingdome of the Lord in the hand of David*, &c. Where we ſee what faith he did expreſſe, and hereupon (*verſ.* 18.) *The Children of Iſrael were brought under, and the Children of Judah prevailed*; and yet this Kings heart was not perfect with the Lord his God, 2 *Kings* 15. 3. and yet (mind you) *a ſtrong confidence he had that the Lord was with him, and that he would be preſent with his owne Ordinances*; there was faith built upon fellowſhip with Ordinances, like unto that Faith in the Scripture before alleadged, *Luke* 8. 13. Men are affected with the word, and beleeve and find comfort, and all this ſpringeth from that Relative Communion which they have with the Lord, they find refreſhing in their way and work, and many times take

take it for the very Seale of the Spirit of God. All which may and oftentimes is found in Hypocrites; but here's the difference, in a Covenant of workes God giveth himselfe Conditionally; in that of grace, Absolutely; in both he maketh a Covenant, in the one of Grace, the other of works, in which the Voyce of the Lord is, *If you be true and faithfull to me, then I will not remove you*, and in this Covenant is Faith found, whereby they lay hold upon the head of the Sacrifice, but not on Christ: it is onely built upon such changes as they finde in themselves, and will in the end vanish utterly away.

3 There is a difference also that springeth from the fruits of these two Covenants in their continuance; for tho in the Covenant of works there be a semblance of *Justification* and *Adoption*, and a kind of *Sanctification*, yet they endure but for a season, and therefore he calleth them *Lo-ammi*, for ye are not my people, and *Lo-ruhamah*, for I will no more have mercy, though sometimes they were his people, and he then had mercy on them: They may also have pardon of sin, that is forbearance of

of punishment for a season, *Psal.* 78. 37, 38. *Being full of compassion he forgave their iniquity, and destroyed them not, yet they were such whose heart was not upright with him, neither were they stedfast in his Covenant.* This is plainly held forth in the Parable, *Matth.* 18. 23. to the end. When the Servant had not wherewith to pay his Lord, he fell down and worshipped him, saying, *Lord have patience with me and I will pay thee all*, his Lord was moved with compassion and looſed him & forgave him the debt, but when he had not like compassion on his fellow-servant, then his Lord was wroth and charged all his iniquities upon him, and cast him into prison, untill he should pay all that was due to him. So that the Pardon is not everlasting, but onely respite from outward punishment, and from inward pangs of Conscience many times, and this they take for pardon of sin, and acceptance with Jesus Christ, when indeed they are deluded. So likewise their *Sanctification* is but for a moment, they come at last to *tread under foot the blood of the Covenant wherewith they were sanctified*, Heb. 10. 29. for

Christ

Chriſt was but a Conditionall Redeemer unto them; they had onely gifts of Tongues, and utterance, and wiſdome, and diſcerning of ſpirits, and a common Faith; which things are not that Sanctification which is a fruit of ſaving Faith, but onely ſuch gifts as doe ſanctifie them unto the work of the Miniſtry perhaps, or Magiſtracy, and fit them for houſhold Government, or the like; and ſo much Poſitive work there is in them as doth make them in ſome meaſure fit for the work or ſervice they are called unto.

For a little more explaining of this, Is it the ſame with that Sanctification which is in Gods Children? God forbid. All the men in the world are divided into two ranks, Godly or Ungodly, Righteous or Wicked; of wicked men two ſorts, ſome are notoriouſly wicked, others are Hopocrites: Of Hypocrites two ſorts (and you ſhall find them in the Church of God) ſome are waſhed Swine, others are Goats.

The *Swine* are thoſe of whom our Saviour Chriſt ſaith, *That they returne unto their wallowing in the mire*; like unto theſe are ſuch men who as the hearing

ing of ſome Sermon have been ſtomach ſick of their ſins, and have rejected their wicked courſes, but yet the ſwines heart remaineth in them, as a Swine when he cometh where the puddle is, will readily lye down in it: ſo will theſe men wallow in the puddle of uncleanneſſe when their conſcience is not pricked for the preſent: But theſe are a groſſer kind of Hypocrites.

2 There is another ſort that goe far beyond theſe, and they are *Goats*, ſo called, *Matth.* 25. 32, 33. and theſe are clean Beaſts ſuch as chew the cudd, meditate upon Ordinances, and they divide the hooſe, they live both in a generall and particular calling, and will not be idle; they are alſo fit for ſacrifice; what then is wanting? Truly they are not *ſheep* all this while, they are but *Goats*, yet a Goat doth loath that which a Swine will readily break into; but where then doe they fall ſhort of the nature of ſheep? A difference there is, which ſtandeth principally in theſe particulars.

1 The Goat is of a Capricious nature, and affecteth Eminency, his gate alſo is ſtately, *Prov.* 30. 30. *Agur* reckoneth

oneth the He-goat among the 4 things that are comely in going: And, they are full of Ambition, they cannot abide ſwamps and holes, but will be climbing upon the tops of mountains; there is not that plain lowly ſheepiſh frame that attendeth unto the voyce of the Shepheard, to be led up and downe in freſh paſtures: they attend upon their ends, and will outſhoot God in his own Bowe, and therefore when they have done many things for Chriſt, he will ſay unto them, *Depart from me, ye workers of iniquity.* More Eminency they did affect, then they were guided unto. Thus it was with *Jehu*, who in his zeal for God thought to promote himſelfe, and herein he will not be perſwaded of his ſin, and therefore going into crooked wayes, he cometh at length to cleave unto the ſins of *Jeroboam* the Son of *Nebat*, who made *Iſrael* to ſin; yet notwithſtanding, you may receive a Goat into Church-fellowſhip for all his capricious nature, and he will be a clean creature, and of much good uſe. The five fooliſh *Mat.* 25. 2. were all of them *Virgins*, all of them abhorring Idolatry, and all go forth to meet the Bride-

groome,

groome, and yet they are fooliſh and never ſhall you make them wiſe, to be all for Chriſt, onely hearing and obeying his voyce.

2 They are of a Rankiſh nature all of them, ſpecially the old Goats will have an unſavory reliſh, far from that pleaſant ſweetneſſe that is in a ſheep; and herein Hypocrites are greatly different from the ſheep of Chriſt, as the Prophet ſpeaketh, *Ezek.* 34. 21. and they marre the Paſtures with their feet, and will be at length mudling the faire waters of the Sanctuary alſo; and in your beſt ſanctification they fall far ſhort of a ſheep-like frame of ſpirit, diligently to heare the voyce of the Shepheard, this will not be found in the ſanctification of the beſt Hypocrite under Heaven, they may goe far and yet fall away, and this is no Arminianiſm, but if you ſearch the Scriptures diligently, you will find theſe things to be true.

4 There is a fourth difference between the Covenant of works and of grace, in reſpect of the *Mediator*, Gal 3. 19. *The Law was given and ordained by Angels in the hand of a Mediatour. Moſes*

was a Mediatour according to the works, and this our Saviour telleth the Jewes, *John* 5. 45. *You have one that accuſeth you, even Moſes in whom ye truſt:* And as for Jeſus Chriſt, if he be given to be their Redeemer, it is but according to their works, if they ſhall obey his voyce, but if they ſhall ſinne againſt him, he will overthrow them body and ſoule into the nethermoſt Hell. But now in the Covenant of Grace, Jeſus Chriſt hath *Obtained a more excellent Miniſtry, to be the Mediator of a better Covenant, eſtabliſhed upon better Promiſes*, Heb. 8. 6. Thus we ſee in this firſt Uſe, the difference between the Covenant of works, and the Covenant of Grace.

Uſe 2. I might alſo here (in the 2d place) from hence gather an Argument againſt the whole body of Arminianiſm, for they look at no gift of God, but meerly upon the faith or works of the Creature foreſeen: If God ſpeake of Election or any other gift of his grace, they tell you it is of Faith foreſeen: but we ſee how contrary it is unto this truth of God, for he giveth himſelfe firſt in order of nature, before he giveth

giveth any thing else accompanying Salvation. He gave us Christ in his Eternall Counsel before Election, and so doth he also in our Effectuall Calling; not any Grace before Christ, or power to choose whether we will have him or not have him: but he is God, and first giveth himself, and with him faith, and so worketh our wills unto himself; not otherwise, leaving it unto us to choose whether we will have him to be our God or no. Many things in Popery and Arminianisme come to be confuted from hence, and both are utterly rooted out; for in truth they hold forth no more but a Covenant of works: And if we will not grant faith to be the cause of all the blessed gifts of God, they will take it marvelously unkindly, but they were as good deliver unto us another Gospel; for it is not of Grace, that Faith is given us?

This may also teach the people of God, to bear a gratious respect unto those that are under a Covenant of works, and not forthwith to condemn them, as if there were no hope of their Salvation: For God doth not call any into fellowship with himself in a *Use 3.*

Covenant of Grace, but ordinarily he firſt bringeth them into a Covenant of works, and caſteth them out of doors by a ſpirit of bondage and of burning, and then bringeth them in by the true door, and Jeſus Chriſt is that doore, *Joh.* 10. 9. Though the Children of the Faithfull be born under the outward diſpenſation of the Covenant of Grace, yet if they be not of the Elect ſeed, they will choſe life by their works, and ſo fall under the Covenant of works, *Gal.* 4. 24. to 30. So will Profeſſors alſo, *Gal.* 4. 21. yea, the Elect themſelves, before their Effectuall Calling, will ſeek life by their works. Hence thoſe that are under a Covenant of works may belong unto the Lord as well as my ſelfe, pray for them therefore. *Paul* was under a Covenant of workes, *Steven* prayeth for him, and as moſt conceive, that Prayer was effectuall unto his Converſion, and *Paul* was as dear unto the Lord in his Eternall purpoſe, as *Steven* himſelfe was: And thus *Paul* himſelfe ſpeaketh of *Oneſimus*, *He therefore departed for a ſeaſon that he might be received for ever:* So may we ſay of men under a Covenant of works, the Lord

Lord may bring any of them home unto himſelfe by daſhing all his works in pieces, and ſhewing him the preſidence of his Spirit, though the Lord hath melted him formerly in his Prayers, and Preachings, and Hearing, and Sacraments, by a Spirit of burning; yet the Lord will diſcover that he is but hardened by it into another lump of pride againſt the Lord his God: And the Lord will alſo pluck away the caul from their hearts, and then they will have none in Heaven but Chriſt, nor in the earth in compariſon of him, and then the Holy Ghoſt convinceth them of this ſin above all their other ſins, that they have not believed on Jeſus Chriſt. Doe not therefore cenſure any ſuch, as to ſay there is no likelihood that they ſhould have fellowſhip with Chriſt, for if the Lord make them to fall down before him, and to yield up their ſpirits unto the Lord in holy reverence and feare, theſe have now received ſome ſecret ſmoking affections (beſides a Spirit of burning) which the Lord will not quench.

It may ſerve in the next place to clear up our judgements in ſundry paſſages *Uſe 4.*

that doe concerne the Covenant of Grace, by Answers unto these 6 Questions following.

Quest. 1. *What is the first gift that ever the Lord giveth unto his Elect?*

Answ. First of all he giveth Himselfe, the Father, and the Son, and the Holy Spirit; this is the foundation, and if you shall lay saving Qualifications in the foundation before these, the foundation will lye uneasily, and the spirit of a true Christian shall not lye long in peace, Christ must therefore be first, and with him Faith to receive him; first he will make a Covenant with us, and put his holy Spirit within us, and he cometh in with Faith and Fear that we never may depart from him: He giveth us his Son, and all things else in him, he giveth us in him pardon of sins in our Justification, and in him some degrees of glory also, and in him right unto all the Promises of the Covenant; no other foundation but him. Take him first, for he is the first thing given: He taketh us by giving us Faith, and we take him by exercising our Faith on him.

Object. But whether doth not the Lord give us

us ſome ſaving Preparations before Jeſus Chriſt, for there be thoſe that are gratious Saints, that have conceived that there are ſome gratious Qualifications, which the Lord giveth to prepare for Jeſus Chriſt.

There be ſaving graces, which doe ſanctifie us unto God our Father: but whether they doe make way for Jeſus Chriſt, there proveth a difference: but you may diſcern the truth of the point. If the Lord doe give any ſaving Qualification before Chriſt, then the ſoule may be in a ſtate of Salvation before Chriſt, and that would be prejudiciall unto the grace and truth of Chriſt; for if there be no name given under Heaven whereby we muſt be ſaved, but onely Jeſus Chriſt, nor his name, but in a way of fellowſhip with him, then it will unavoidably follow, that whatſoever ſaving work there be in the ſoul, it is not there before Chriſt be there; it is true, *John Baptiſt* was ſent to ſubdue all fleſh by a ſpirit of burning, wch burneth up the Covenant of *Abraham*, I mean their carnall confidence in it, and all their fruits of righteouſneſſe; here were indeed preparations for *Anſw.*

Chriſt, but theſe were not ſaving, they were ſtill Children of wrath, *Ye Serpents, ye Generation of Vipers* notwithſtanding all this; *John* did indeed diſpenſe poverty of Spirit, and yet though they had received the Holy Ghoſt, they were not ſenſible of it, yet the poverty of ſpirit was there, unto which the Promiſe was made, but then Jeſus Chriſt was there alſo, whether they knew it or knew it not, that is not greatly materiall in this Argument. But if the Kingdome of Heaven was there, Jeſus Chriſt was there firſt, otherwiſe it will prove diſhonourable unto the name of Chriſt. Indeed there is a ſaving preparation before conſolation in Chriſt, and the manifeſtation of our gratious union with him; but for our firſt union, there are no ſteps unto the Altar, *Exod.* 20. *laſt.* But Chriſt doth prepare his Tabernacle for himſelfe to dwell in.

This is in the firſt place for Inſtruction concerning what is the firſt gift, which the Lord giveth unto the ſoule, before any work or Promiſe; he giveth ſaving communion in ſpirituall union with his Son; this ſtandeth firm from the

the Tenor of the Covenant, and the nature of it, to my beſt underſtanding, and therewith giveth us Faith, and all other ſaving Qualifications and Conditions, as it is held forth in the Scriptures of God.

In what order the Lord giveth the Covenant and the bleſſings of it, whether Faith before them, or thoſe bleſſings before faith be able to apply them? *Queſt* 2.

He doth give himſelfe in working Faith, before Faith can be there, and therefore it is the fruit of the Spirit that Faith is wrought in the ſoule, and this Faith doth receive the preſence of the Lord Jeſus Chriſt himſelfe by his Spirit, and it doth alſo receive Adoption and Juſtification: but to be able actually to apply it, our firſt birth will not bear it: for a man is as paſſive in his Regeneration, as in his firſt generation, onely the Lord giveth us his Spirit that doth unite us unto Chriſt, which is received by Faith, togeather with Adoption and Juſtification. And yet by the Act of believing we are juſtified alſo, *Gal.* 2. 16. that is, manifeſted to be juſtified in our owne conſciences. *Anſw.*

Whether

Quæſt. 3. *Whether doe we receive the Lord Jeſus Chriſt in an Abſolute or in a Conditionall Promiſe?*

Anſw. We know the Lord can convey himſelfe in an Evangelicall Commandement, as well as in a Promiſe, as we find it, *Iſa.* 41. 14. *Feare thou not worme* Jacob, *I will help thee*, &c. He can alſo convey himſelfe in a threatning to the Devill, as unto our firſt Parents he did convey himſelfe, wrapping up a Promiſe in it, as *Gen.* 3. 15. from whence the Lord gave them to ſuck a ſweet and comfortable Promiſe of his free grace: And when the like is conveyed in a Commandment, the Lord undertaketh to work that which he ſo commandeth.

But now it is queſtioned, *Whether the Promiſe wherein the Lord giveth himſelfe, be Abſolute or Conditionall?* Faith to receive Chriſt is ever upon an Abſolute Promiſe, if you will ſay it is a Promiſe to a Condition, what kind of condition was it? there is no Condition before Faith, but a conditon of miſery, a loſt condition, or if a gratious Condition, it is a Condition ſubſequent, not præ-exiſtent, no Condition before it,

it, whereby a man can close with Jesus Christ: and if it was a Condition after Faith, unto which the Promise was made, then faith was there before, and whatsoever followeth Conversion, is no ground of Faith, but a fruit and effect of it; therefore I say our first coming on to Christ cannot be upon a Conditionall but upon an Absolute Promise.

And if ever the Lord minister comfort unto any man, true comfort upon good grounds is ever built upon a Promise of free grace. If the witnesse be unto Justification received, it is true indeed, a gratious Qualification, and a Promise to it, may give good Evidence of it *a posteriore*. And so for Sanctification, if the Lord come to bear witnesse unto a mans Sanctification, then he doth it from some work or other of his grace in him, as unto *Abraham*, Gen. 22. 12.

There is a fourth Question which is as a further branch of this fourth Use, which I would not speak to, but that I might through the good hand of God, the better clear things, that we may not stumble in our expressions in any

any conference about the Covenant of Grace and works.

Quest. 4. Now forasmuch as you heare of a Sanctification under a Covenant of works, it doth imply that there is a Sanctification that is but transitory, and not everlasting, nor immortall: *Whether then may a man evidence his Union with Christ, by his Sanctification?*

Answ. I answer in foure Propositions, that I might not leave any occasion of scruple or difference about what is held forth in our Congregation, as being that which doth yield as much Agitation as any other Doctrine that is taught among us, let me therefore shortly and plainly discover it, and let it be so far received, as we see the life, and presence, and truth of the Spirit of God revealing the doctrine of free Grace, according to the Scriptures.

Prop. 1. That a Sanctification, which the terrors of the Law may produce (that is to say, such a Sanctification as may be found in a Covenant of works) is no evidence or witnesse of our union with Christ. And I suppose there is no difference there; but though there be no difference in mens judgements in this, yet

yet it is an easie thing for Christians to abuse their Evidence upon this very ground, and as much upon this ground as upon any: For when Christians come to be really wrought upon, and find themselves discouraged from sin, and so reforme their lives and give up themselves to obey the word, and find comfort therein (and great consolation many times) in such a case as this, Christians doe much differ upon the point; yet I doe not know any of all the Teachers in the Country, that withdraw their consents from this doctrine, that such Sanctification, as is wrought in Hypocrites, though it may reach to great improvements, yet it is no evidence of Justification at all. And it hath been handled in another Congregation, and I thinke not without weight of truth; that to distinguish in men between that Sanctification which floweth from the Law, and that which is of the Gospel, is a matter so narrow, that the Angels in Heaven have much adoe to discern who differ: a work fitter for Angels to cut the scantling in it, then for the Ministers of the Gospel, though indeed there be great difference

of

of the one from the other. Now though this doe not tend to heale any difference in judgement, yet it is uſefull to heale a miſpriſion of ſanctification that may be found in all Hypocrites of this Country, and elſwhere.

Three things are to be attained unto in all ſanctification.

1 From what Root it ſpringeth.

2 By what Rule it is guided.

3 At what End it aimeth.

And commonly under one or other of theſe three, are put all the differences between the one ſanctification and the other.

I ſpeak it that it may be ſearched, and (God is my witneſſe) not to unſettle the well-grounded comfort of any ſoule; but if any have built upon an unſafe ground, or have built Hay or ſtubble, better it is to know it at firſt, whilſt there is hope in *Iſrael*, than when it is too late.

In thoſe three things formerly mentioned, are all the differences between the ſanctification of Hypocrites, and of the Children of God, and they goe ſo cloſe together, that you will ſay it is an eaſie matter to diſcerne juſtification by ſanctification. 1 For

1 For the Root of it, the ſoule having fellowſhip with Chriſt, the Holy Ghoſt cometh into the ſoule, & worketh Faith in Jeſus Chriſt, and this is the root of all Chriſtian ſanctification, *Ezek.* 36. 27. and for Faith, it is that which *purifieth the heart*, Acts 15. 9. & *without faith it is impoſſible to pleaſe God*, Heb. 11. 6. So that Faith muſt concur unto the rootedneſſe of our ſanctification in Chriſt: And the Apoſtle doth attribute both theſe Roots unto both ſorts: Unto thoſe Chriſtians that ſhall afterwards fall away to ſin the ſin againſt the Holy Ghoſt, *Heb.* 6. *They have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt*, that heavenly Gift was Faith, which the Apoſtle reckoneth chiefly among the Principles of Chriſtian Religion, *verſ.* 1. A taſt they had both of Faith and the Holy Ghoſt, yet from both theſe they fall away.

You know what was ſaid of *Saul*, 1 Sam. 10. 10. *The Spirit of God came upon him*, and ſo did it likewiſe upon *Judas* and *Demas*, acting them mightily in their Adminiſtrations; and as they were thus carryed along by the Spirit,

ſo

ſo likewiſe the ſpirit of bondage will marvelouſly prevaile with the Sons of men to draw them on to ſtrong works of Reformation, from whence they reap no ſmall Conſolation, but think and ſay (as *Abijah* did) that *the Lord is with them whilſt they are with him:* And as ſometimes *David* ſaid of himſelfe, *I believed, therefore I ſpake,* ſo the *Iſraelites* alſo (*Pſal.* 106. 12.) *beleeved and ſang the praiſes of the Lord upon the red ſea ſhore,* and yet were they but an Hypocriticall Generation; and if Hypocrites may work Miracles in the name of Chriſt (as they did, and expoſtulate with Chriſt about it, *Mat.*7.22.) then may a temporary Faith work ordinary works in Chriſtianity alſo: and therefore you ſhall read (*Mat.*13.22.) that there is no fault found with the thorny ſoile for their want of root, or depth of earth, for the want of both which the ſtony ſoile was taxed; but look as it is with the branches of a Vine, what depth of earth the roote hath, they have, it being grafted into the Vine, though they be but branches of the wild Olive, and will bring forth but wild fruit; for though the branch of

of the wild Olive be grafted into the fat Olive, and may flourish there, yet will it bring forth his owne fruit, but in the roote you will finde no difference. And yet there is a difference, but it is very hard to be discerned.

Yes (you will say) there is a plaine difference, for an hypocrite is ever full of himselfe, but a true Christian doth all in faith, he seeketh God daily, and waiteth upon God daily, and these are not the wayes of hypocrites. *Object.*

Consider (I pray you) what the Word of the Lord holdeth forth as the Roote of this sanctification, and I will go no further than expresse Scriptures. *Isa.* 58. 2. *They seeke me daily*; and this is spoken of hypocriticall *Israelites*, and for *waiting*, we often heare it spoken of the five foolish Virgins, that they all went out to meet the bridegroome, *Mat.* 25. 1. though while they tarryed long, *they all slumbred and slept*, and so did the wise Virgins also; and for more particular application of God unto themselves, we finde that also *Hos.* 8. 2. *Israel* shall cry unto me, *My God, we know thee*; and yet this *Israel* (in the same Scripture) had *transgressed the Covenant*, *Answ.*

and cast off the thing that is good. And for a further Act of faith, which is a staying a mans selfe upon God, what saith the Text, *Isa.* 48. 2. *They stay themselves upon the God of Israel*; and these were obstinate sinners, and their neck as an iron sinew, and their brow as brasse: there was not truth and uprightnesse; True it was not, but how shall we know the difference? Truly it is hard to perceive when men differ, and therefore it is not an easie matter to make such use of Sanctification, as by it to beare witnesse unto Justification: and it will be a very hard case and much more difficult, when men cannot feele the presence of spirituall gifts, but want spirituall light: and when they doe finde faith in themselves, they doe finde it in hypocrites also, even in hypocrites also, even faith to seeke the Lord, & faith to waite upon him, and faith to apply him, saying, *My God*, and faith to stay upon the *God of Israel*; and yet these men doe vanish away in hypocrisie; this hypocrites may doe; seeing therefore what easines of errour may befall Christians, whether this or that grace be of the right stampe or no, it will behove

hove Christians to be wary, for even Eagle-eyed Christians will have much adoe so to discerne of sanctification in themselves, before they see their justification, as to cut off all hypocrites from having the like in them, for the sanctified frame of Gods children, and that which seemeth to be like it in hypocrites, both of them spring from the holy Ghost, and both from faith: but now the Spirit of God hath further worke in his own people, beyond what he worketh upon others, though he melteth both, yet hypocrites are melted as iron, which will returne againe to his former hardnes, but his owne people are melted into flesh, which will never returne to his hardnes more, neither can they rest in any measure of softnes unto which they have attained, but still are carryed toward Jesus Christ; so that the one is a temporary faith, and the other persevereth; though both worke in the name of Christ, yet this difference will be found between them, not only when hypocrites come to be blamed, but even in the midden of their profession: As for the faith of the Gospell of Jesus Christ, it is never pre-

fident of its own power, but his ſtrength lyeth out of himſelfe in Chriſt; whereas hypocrites and legall Chriſtians are confident of their faith, that they can make uſe of it unto ſuch and ſuch ends, they think they need no more but look up to Chriſt, and their worke is at an end; and ſuch ſtrength they finde in themſelves, as that they doe not feare, but that they ſhall carry an end all their worke to Gods glory and their own: whereas the ſtrongeſt faith even of the *Theſſalonians* (whoſe faith was ſuch, as none of all the Churches went before them) if it be not ſupplyed and ſtrengthened, they know, & the Apoſtle *Paul* knoweth that it will warpe & ſhrinke. This may we ſee by comparing, 1 *Theſ.* 1. 3. with *Chap.* 3. 2, 10. And the faithfull people of God, *Iſa.* 26. 12. acknowledge Him to *worke all their works for them.* And therefore as there is a reall difference in the preſence of the Spirit; ſo alſo in the worke of faith in hypocrites, and the children of God, for the one putteth confidence in himſelfe in the gift received, and the other in *Jehovah.* This is the firſt difference of Sanctification.

2. There

2. There is Difference alſo in the Rule whereby they are guided, though both ſeeke to the word of God & take delight in that, inſomuch as you ſhall not be able to difference them there, yet a great difference there is in the apprehenſion of the word: the one is ſo confident of the comfort that he hath in the word, and he will be ready to take it ill at Gods hand, if he finde not acceptance before him: Now the other ſee the need they have of the Lord to maintaine their comfort for them. This manner of affection we finde in *David*, when the Lord had brought him and his people into a ſweet frame and temper of ſpirit to offer willingly towards the building of the Temple; what ſaith *David* now? Doth he thinke this to be enough? No, no, but he prayeth to the Lord, 1 *Chron.* 29. 18. *O Lord God of Abraham, Iſaack, and Iſrael our fathers keepe this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.* Thus is he ſenſible that theſe comforts would ſoone faile them, & they ſhould againe waxe barren and uncomfortable. And here is the nature of true Conſolation

in Christ, to looke up unto the Lord to preserve and maintaine it, and so he is still drawne neerer & neerer to Christ. But now though both attend unto the Word, as their Rule of Sanctification, if you take it in the way, in which the one and the other hold it forth, yet there is a great difference. *Psal.* 119. 6. *Then shall I not be ashamed*, &c. Here is a Rule; what, may not hypocrites walke according to this rule? Truly they professe no lesse, and they think it enough, if they have but a Rule in their eye, and therfore under a spirit of bondage they are confident and say, *What soever the Lord commandeth us, we will heare it and doe it*, Deut. 5. 27. And what saith *Balaam*; *Though* Balaack *would give me an house full of silver and gold, I cannot goe beyond the Commandement of the Lord*, *Numb.* 22. 18. and yet he loved the wages of iniquity; and indeed those that undertake so much in their owne strength, they come afterward to be weary of the Lord, and weary of his Commandements; as *Amos* 8. 5. and they say at last, *It is in vaine to serve God, and what profit is it that we have kept his ordinances?* Mal. 3. 14. These are but like

like washed swine, that will crop grasse for a while in a faire Pasture, but if you keepe them long there, they will not delight in such manner of feeding, but will rather choose to go into the mire; but as for goats they will delight in the Commandments of the Lord, *Isa.* 58. 2. It is not a very hard thing unto them, nor grievous for them to keep solemne fasting dayes together, they come willingly, they delight to come, therefore the difference will be hardly discovered, and unles you be a Christian of a very cleere discerning, you will not finde the difference.

But an hypocrite will not delight in all Gods Commandments; if you take *Herod*, he will delight in *John Baptist's* preaching, and reforme many things, but if it come to his not having his brother *Philip's* wife, then put *John* into prison, and in the matter of *Herodias* off with *John's* head. *Object.*

Wee see what hypocrites professe, *Deut.* 5. 27. *Whatsoever the Lord commandeth us, we will heare it and doe it:* But you will say not *alwayes*. It is true, a difference in time will grow; but while they hold forth universall obe- *Answ.*

dience, where will the difference be discerned? Discerned it will be when the Lord leadeth them forth with workers of iniquity, but many times they may be lead on to their death before they be discovered. And therefore what will the servants of God say? I have seene hypocrites (to outward view) well rooted, & more comfortable than I my selfe; and for zeale and love, the *Galathians* would have plucked out their eyes to have done *Paul* good; they thought themselves blessed in his Ministry, blessed soules, they took themselves to be: Whereas the deare servants of God have much adoe to see so much goodnesse in themselves, as upon that ground to fasten any evidence of their blessednesse, because hypocrites will goe cheeke by joule along with them.

Object. But you will say an hypocrite cannot ayme at God as his last end, but will out-shoot God in his owne bowe, and at the highest he seeketh no more than his owne salvation, without respect unto the glory of God in it.

Answ. 3. the end. It is true and in time will appeare that every hypocrite thinketh to outreach God in all the gifts that he hath received;

received; but in the meane while it is much that an hypocrite will doe, and ſo much that a poore Chriſtian will be put to much exerciſe to finde a difference between himſelfe and him. *Jehu* did not only thinke that he had zeale for the Lord, as he ſaid, *Come ſee my zeale for the Lord of hoſts*; but good *Jonadab* did likewiſe ſo perſwade himſelfe, and therefore did readily joyne with him in his reformation: and when he proclaimed a ſacrifice for *Baal*, he thought that *Jehu* would not pollute himſelfe in the Temple of *Baal*. Thus therefore ſomtimes it cometh to paſſe, becauſe that an hypocrite may for a long time finde all his owne ends attained in ſeeking the glory of God, as *Jehu* did: but in concluſion, when a man and his owne glory muſt part, then either he muſt hold to his owne honour, or he muſt neglect it & keepe him cloſe to the honour of God: but in the meane time what can I tell, will an honeſt ſoule ſay, but that I may ſhake hands with, and bid farewell unto Gods glory, when his and mine lye at ſtake together?

But may not a man perceive a plaine *Anſw.* diffe-

difference when it cometh to perſecution.

Anſw. No: Perſecution will not cleere the difference, for though the ſtony ground indeed fell off upon point of perſecution, yet the thorny ſoile did not ſo: many Papiſts have died for their Religion, and how much more then may ſome hypocrites doe it, yea, even give his body to be burned, and yet want Jeſus Chriſt, and everlaſting ſalvation by him? 1 Cor. 13. 3. Now when a poore Chriſtian cometh, and ſeeth how much ſuch an one doth magnifie God, both in doing and ſuffering, and yet falleth away, it maketh him conclude, ſurely I alſo at the length ſhall turne away from the Lord. So that whether you looke at the Root, or Rule, or Scope and Bent of holines, an hypocrite will carry all things in ſo faire a way, that you ſhall hardly diſcover him to his very death, and when a Chriſtian comes to meaſure his owne ſanctification by this mans, he will verily thinke the one to be as light as the other, and unles it be one that hath his wits well exerciſed, marvellous much adoe he hath to cleare himſelfe in ſuch a point as this.

There

There be that thinke there is no reality in hypocriticall ſanctification, but certainly it is a reall worke, and not a meere counterfeit of ſpirituall gifts. There are indeed ſome that doe meerly pretend it, and do but outwardly make faire weather in their profeſſion, but believe it, it is not ſo in all hypocrites: there is a reall worke in ſome. *Heb.* 6. 4, 5. *They are inlightned and have taſted*, &c. which things are reall and not imaginary, God caſting in their owne ends, and their owne glory in their way, the ſervants of God have given them the right hand of fellowſhip, and ſo long they have held out, that it was never knowne when they did Apoſtate: yea, and ſo glorious may this ſanctification be, that it may dazell the eyes of the beſt of Gods children, eſpecially of poore Chriſtians, and moſt of all diſcourage when they are ſeene to fall away. This very poinc hath been one principall Root of Arminianiſme, as another is, that men receive Chriſt by their owne Free will: they are able to prove that there is not onely a pretence in hypocrites, but reall worke, and ſo indeed the Scripture doth call it, *ſanctification*, *Heb.* 10.

Heb. 10. 29. Now hereupon they doe believe that the very best of the servants of God may depart from and forsake their justifying faith; but therein they shew the bleat of a goat, and in so saying they condemne the generation of the righteous: it is true, that the best of their Arminian righteousnes may dye, for they have knowne no more but the way of works. Thus much for the first Proposition.

Prop. 2. That, true Christian sanctification, which is a work of faith, is many times darke to a sincere Christian. It is generally granted to be so in the first conversion, and in time of temptation and desertion, as also when a man looketh at his justification, and at the glory of God; *Woe is me, for I am uncleane* (saith the Prophet *Isaiah*) at such a time: there is so much power of flesh, even in spirituall Christians, specially in young Christians, so much power in their lusts and in their passions, as will put their best friends to a stand what to thinke of them, and much more themselves, when as they come to be prest with the power of their corruptions, specially when they compare with such hypocrites

pocrites as run away with more freedome of ſpirit than themſelves; for ſometimes their corruptions doe leſſe appeare, and they are more free from temptations, and not expoſed to ſuch ſinfull courſes, which ſometimes true hearted Chriſtians are ſubject unto. So a poore Chriſtian is diſcouraged, & an hypocrite emboldened, ſeeing himſelfe more ſanctified than the other in view.

That, true ſanctification of a ſincere Chriſtian is not diſcerned by him, nor is indeed diſcernable, untill he firſt diſcerne his juſtifying faith. A double ground of it, & ſo leave it to your chriſtian diſquiſition and ſearch; they are both taken from the neceſſity of faith, both to the acceptance of a mans perſon and worke: there is a neceſſity of the activenes of faith in a mans ſanctification; *The Lord had reſpect to Abel, and to his offering*, Gen. 4. 4. A mans perſon muſt firſt be accepted, otherwiſe all his worke will not goe beyond the worke of a legall Chriſtian; and *without faith it is impoſſible to pleaſe God*; no acceptance therefore without faith. It is alſo neceſſary to the performance of all ſpirituall duties; for all ſanctification is *Prop. 3.*

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from that faith which Christ doth convey into the soule: Now if the just man live by his faith, whether it be the life of sanctification, or consolation, then no Christian can discerne his sanctification to be lively, but he must discerne his faith living in it, he must see his faith deriving strength and grace and life from Christ, or else he cannot approve his sanctification to be the sanctification of the Gospell; for as there can be no true sanctification unlesse there be faith, whereby the person is accepted, and whereby life is received to act in all sanctification; so there can be no knowledge of sanctification, but there must be knowledg of faith, whereby a mans person is accepted, & whereby strength is conveyed to sanctification: for if a poore soule be doubtfull of his acceptance with the Lord, he is where hee was, notwithstanding his sanctification, and wanteth comfort, for this doubt remaineth, whether hebe accepted or no, which (until the Lord doe manifest a mans faith unto him by the revelation of the holy Ghost) he is still at a losse in it; for though true sanctification be an evidence of a mans

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juſtification, yet it ſelfe muſt be firſt evident. Thus we ſee by this third expoſition, that a further light is required to the light of ſanctification.

Notwithſtanding this neere reſemblance between legall and evangelicall holines, yet there is a reall difference between them, and ſuch a difference as is diſcernable to Chriſtians, whoſe wits are exerciſed in the wayes of the Spirit, and in the word of God, and is diſcerned by the revelation or manifeſtation of the Spirit of God, both of the ſtate and worke of good Chriſtians; and that ordinarily alſo: for I would not count it extraordinary, being that which the Lord by his Spirit doth uſually reveale unto his people. A reall difference there is both in the Roote and in the Rule, and in the Scope which they ayme at, and ſo it will appeare to be at the laſt day. *Matth.* 25. 23. *Depart from me* (ſaith Chriſt) *you workers of iniquity, I never knew you*; though they came and told him that they wrought by faith in him: indeed they ſtood in ſome relation to him, but not as members to the head, onely as branches to the vine, which may be cut off, and yet the vine not mai- *Prop.* 4.

maimed; but if the members ſhould be cut off any one from another, then is the body maimed, but Chriſt will not ſuffer his body to be maimed: but take you never ſo many branches from the vine, and it is not maimed, but will bring forth more: if therefore there be no more fellowſhip between Chriſt & a Chriſtian, than between the branches and the vine, you may take them away and yet not hurt the vine. But wherein ſhould this relation ſtand? It is very hard to conceive, inſomuch that thoſe, who have been moſt exact and diligent to enquire into it, have profeſſed that it is Angels worke; very hard it is ſo to diſtinguiſh them from Gods owne children, ſo as not to diſcomfort poor chriſtians, nor to imbolden hypocrites. Wee muſt be tender therefore, that the leaſt of Gods children may not want their bread: better leave 99 ſheepe, than that one poore ſtray ſheepe ſhould not be ſought after; and better an 100 hypocrites periſh, than that one poore Chriſtian ſhould want his portion: and yet it is not meet that hypocrites ſhould allow themſelves in the eſtate and fellowſhip of the Saints, and yet alwayes

alwayes bleſſe themſelves in their carnall condition. If you ſhall ask a difference in the Root, both of them are partakers of the Holy Ghoſt; Hypocrites may have a taſt, and a poor Chriſtian will feare that his beſt fellowſhip with Chriſt is but a taſt, and that manifold experience maketh good. Wherein then lyeth the difference? Doth the Spirit of God leave the heart of an Hypocrite ſtony and unmelted? It is ſo indeed with the ſtony, but not with the thorny ſoile; for the hearts of ſome Hypocrites are melted, as iron ſtones, they may come to melt about their owne eſtates, through fear, and ſo all thoſe melt that want not depth of earth, as the thorny ſoile did not; but mind you, they will grow hard again, as iron or lead will doe after it is melted. Now look at the Spirit of God when he cometh to work effectually, and he doth not onely melt the heart, but *taketh away the heart of ſtone, and giveth an heart of fleſh*; for it is not enough to breake a ſtone, it will be a ſtone though it be broken; but when the Lord changeth it into fleſh, then it will be hard no more: But though a

man may have many temptations, yet the Lord will keep his heart ſoft for ever. And this is that which I do believe touching the witneſſe of Sanctification unto Juſtification.

You ſee what workes of God are found in Hypocrites, and therefore what dangerous deceits we are ſubject unto, if God be not more mercifull.

Againe, you ſee what ſtate Chriſtians are brought unto, when their Converſion and Faith is wrought in them, and how it is not grounded upon the ſight of their ſanctification, but is revealed in an Abſolute Promiſe of free grace, and ſo is the ſoule built up in the Aſſurance of its good eſtate, and groweth faithfull through Chriſt, and not in Hypocriſy: This is the true reſt of the ſoule when it groweth up in a lively Faith in Jeſus Chriſt, and yet reſteth not in this, that it is ſanctified, but doth look principally after Jeſus Chriſt, and bleſſeth God for ſanctification, making uſe of it for thoſe ends for which God hath given it, but dares not reſt in it as the ground of his bleſſedneſſe. This is the firſt difference betweene Hypocrites and Gods owne

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Servants in the root, though both may work in the name of Christ, yet as the one is temporary, and the other perſevereth, ſo this difference you ſhall find between common and ſincere Chriſtians, and that not onely when Legall Chriſtians are blaſted of God, but even then when they doe moſt flouriſh in their profeſſion. The true Faith of the Goſpel of Chriſt is never preſident of his owne ſtrength (though they that have it ſometimes be, as *Peter*, Mat. 26. 33, 35.) but it is out of himſelfe in Chriſt, whereas the Legall Chriſtian is confident of his Faith, that he can make uſe of it to theſe and theſe ends which are before him, he thinketh there is no more needfull, but to look up unto Chriſt, and ſo his work is done: whereas take you the ſtrongeſt Faith of the *Theſſalonians*, who were grown to ſuch height, that none of the Churches were before them, yet the Apoſtle doth not think their Faith ſtrong enough, but prayeth for ſupply of ſomething lacking in their Faith, otherwiſe when it is at the beſt, it will warpe: whereas one that hath but a temporary Faith, is confident in the ſtrength of that faith,

inſomuch that it doth not fear, but to carry an end his profeſſion in a ſafe courſe to Gods glory and his owne. Thus we ſee there is a reall difference between the preſence and work of the Spirit in an Hypocrite, and in a Child of God. In particular, we ſee there is a difference in the Faith which is given to both of them; the one hath confidence in himſelfe, the other in *Jehovah*, Iſa. 26. 12, 13. This is the firſt difference in the root of their profeſſion.

2 There is Difference alſo in the Rule by which they walk, though both ſeek to the word, and delight in that, you ſhall not difference them there, yet this difference you ſhall find in their apprehenſions; the one is confident of his comfort that he hath in the word, the other ſeeth need that the Lord ſhould maintaine his comfort for him, 1 *Chron.* 29. 18. *David* prayeth thus, *&c.* as being ſenſible that this their comfortable frame of ſpirit would ſoon faile them, and they would quickly grow liſtleſſe unto ſuch ſpirituall works as then they had been about; and this is the nature of true Conſolation in Chriſt, it maketh a man to have recours

unto the Author of it to preserve it. Now though both attend unto the word, yet here they differ, the one hath enough if he can see the Rule, like to the Israelites, *Deut.* 5. 27. they have enough if they have the rule, but a true Christian, attending rightly unto his rule, findeth it farre off from him to walk according to it, unlesse the Lord be pleased so to set it home unto him, as that by his power he may be carried an end in obedience unto it: for though he know and see his Rule, yet he wanteth help to rule his heart according to his rule; otherwise though the rule be streight, yet his walking will be crooked, as a child will write crooked, though his line be streight: So a Christian man is sensible how his feet and hands will shake when he cometh to walk or doe any thing according to a rule; therefore he doth wholly look unto Christ, as being sensible of his owne inability, unlesse he find help and strength from him.

3 There is difference also in the scope and End which they aime at; though both aime at the glory of God, yet both cannot attaine unto this, to

make the glory of God their last end, but the one of these doe secretly wind about to his owne glory in the end, as *Jehu* doth, 2 *Kings* 10. 16. *Come see my zeale that I have for the Lord*, but he bringeth about his owne glory by it: and here is the maine deceit of the work, he seeketh the glory of God in himselfe, and in his owne hand, whereas the principall care of Gods owne people, is and ought to be the glory of God in Jesus Christ. But the Hypocrite his chief care is to have it seen that God is glorified by his hand, *Come see the zeale that I have.*

Object. You will say, *Is it not a great glory unto God to be glorified by my hand?*

Answ. Yes, but there is a great deceit in it, for many a man will work much, so far as his owne glory is wrapped up in his actions, and like it well so long as God may be glorified in him. But all this while he wanteth those single affections after the glory of God, though in the hand of another.

But how then should a man seek to promote the glory of God? If it be the glory of God in the face of Jesus Christ, that a man seeketh after, he will then

then rejoyce as much that God may be glorified by his brother, as by himself; and that's the ſpirit of a true Iſraelite indeed: So that *the Name of Chriſt be magnified, it's no matter by whom, I therein doe rejoyce, yea and will rejoyce,* ſaith the bleſſed Apoſtle, *Phil.* 1. 18. If any man therefore aimeth at Gods glory, then onely when it may be an honour to him in his profeſſion, no thank to him for that; much cloſe work may be found, ſo long as both are carryed an end together: But if when I hear that my Brother glorifieth God, I could have wiſhed that ſuch a thing had been done or ſpoken by me, & ſo is the worſe, becauſe it is not done by my hands: If that which is the rich goodneſſe to my Brother, be not alſo my rejoycing, it is becauſe of the core of Hypocriſy in my heart.

Thus have we ſeen particularly the difference between legall and Evangelicall holineſſe.

We proceed ſtill in the fourth Uſe, to a fifth Queſtion.

If Jeſus Chriſt be the firſt gift that is given to the Children of God, before he giveth right unto Promiſes, or to

me to challenge Promiſes, yea, before he giveth me any other gifts of his ſaving Grace: then any ſoule may aſk this Queſtion.

Queſt. 5. *Of what uſe are Promiſes, if it be not to bring me to Chriſt? yea eſpecially to what end are conditionall Promiſes made (that is to ſay, Promiſes to ſuch and ſuch Qualifications) if I may not take a Promiſe in one hand, and a Qualification in the other hand, and bring them both to God, and lay hold upon Chriſt with both hands, in the ſtrength of this Promiſe made to this Qualification?* Thus ariſeth the Queſtion, if God give Jeſus Chriſt firſt, before any other bleſſing, as we read before, to *Abraham and to his ſeed were the Promiſes made* (he meaneth unto *Chriſt*) *and all the Promiſes are in him Yea, and in him Amen*: No having of Promiſes then before Chriſt. To what purpoſe are they given, if not to bring me unto Chriſt? It is a point needfull to be knowne, becauſe we read Promiſes in Scripture daily, and certainly great uſe is to be made of them; and if we ſhall make no other uſe of them, but to bring us unto Chriſt, and God hath not ſanctified them to that end, then

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we ſhall take them all in vaine, and the Name of God that is called upon them.

There is a three-fold uſe of Promiſes in Scripture. *Anſw.*

1 *Before our Union with Chriſt.*
2 *In Union with him.*
3 *After Union with him.*

1 *Before our union with Chriſt* there is a three-fold uſe of Promiſes.

1 They are of uſe for *Doctrine*, to teach all the people of God, what great and glorious things are laid up in *Chriſt Jeſus*, even *the unſearchable riches of Chriſt*, Eph. 3. 8. and this all the Promiſes of God doe hold forth. If the Lord Promiſe to be your Father, your Husband, your Shepheard, your Head, your Root, if he Promiſe to be any other bleſſing in the world to you, what ever Promiſe you read or heare, the Lord ſheweth you the *unſearchable riches of Chriſt*; and that is no vaine uſe of Promiſes, for a man to know by them the great good things that are treaſured up in Jeſus Chriſt by the Father; therefore they are called *great and pretious Promiſes*, 2 Pet. 1. 4. why ſo? becauſe they declare the *great and pretious*

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priviledges and blessings in Jesus Christ: therefore it is that the Lord will have all his people to looke at him in his word and Promises, and to know what great good he hath in store for all them that trust in him, and seek after him in Jesus Christ. Thus all the Promises of Grace declare his excellency: as *Cant.* 5. 10. So doe all the Promises declare him to be a plentifull Saviour, and a mighty Redeemer of all his people.

2 As they are of use for Doctrine, so for *Instruction:* It is good to know them, but Instruction is a further thing, and distinct from Doctrine, *2Tim.* 3. 16. By Instruction men are taught not only what to know, but what to doe; to know and see whither they should resort for the enjoyment of all those pretious blessings that God hath laid up in Jesus Christ; and this is a pretious use of the Promises, that by them the soule should be thus instructed whither to goe for life and salvation, *Isa.* 45. 22. *Look unto me and be you saved, all the ends of the earth.* Here is a direction to me before I know whither to look, I doe not onely see great things, and so vanish

vaniſh away, but I am directed to look and be ſaved; thus are we taught of God likewiſe by his bleſſed Apoſtle, *Acts* 2.38,39. *Repent and be baptized*, &c. *for the Promiſe is unto you*, &c. Thus we are taught by the Promiſes whither to look for life and ſalvation.

3 The Promiſes ſerve alſo for *Exhortation*, as the Scripture laſt alleadged holdeth forth: *For ſo many bleſſings as you ſee propounded in the Promiſes, ſo many invitations are there to provoke mens ſoules to come unto Chriſt*; as old *Jacob* ſometimes provoked his Sons, *Gen.* 42. 1,2. ſo ſaith the Lord to the Sons of men in his Promiſes, *Why ſtand ye gazing* in the want of this and that bleſſing? Is there not pardon of ſin, and all manner of bleſſings in Jeſus Chriſt? Thus is the ſoul exhorted, not onely to look for mercy, but not to reſt till he may enjoy it. Though it be not the Promiſes that can by their owne power carry men an end, yet this is the end to which God giveth them, to ſtir up the Sons of men, not to reſt in beholding the good things in the Promiſes, but to exhort them to provoke themſelves and one another, to look after the Lord;

Lord; thus did the Apoſtle *Peter* exhort the *Jewes*, and teſtified to them of the free grace of God in his Promiſes, *Acts* 2. 40. and indeed the Promiſes are ſtrong grounds of Exhortation to ſtir up the ſpirits of all Gods people to look to Jeſus Chriſt, and to come unto him in whom ſuch abundance of rich grace is laid up. Thus doe the Promiſes of God furniſh both Miniſters and people, with *Doctrine*, with *Inſtruction*, with *Exhortation*, in their kinds.

Now there is a three-fold effect that they have in ſome of all ſorts, good and bad, that live in the boſome of the Church.

1 They have a power of illumination; they will enlighten the minds even of Hypocrites, and men indued with no more than common gifts, as well as the people of God; of ſuch the Apoſtle ſpeaketh, *Heb.* 6. 4. *who were once enlighted*, &c. *and had taſted of the good word of God*; An Hypocrite may have ſuch a taſt of Chriſt in the Promiſes, and be

2 So affected with it, that he deſpiſeth all other things in compariſon of it; ſo as that he cometh to reſolve for his

his part never to forgoe him; and hath ſo much confidence in God, that he ſaith with *Haman*, *Whom will the King delight to honour more than my ſelfe?* and this illumination he taketh to be a ſtrong and effectuall Converſion unto the Lord.

3 The Promiſes have a worke of conviction, if any man refuſe or deſpiſe them, they leave him unexcuſable, *Pro.* 1. 24, 25, 26, *&c.* Thus is their blood juſtly upon their owne head, that refuſe and deſpiſe the Promiſes, and they aggravate their condemnation another day; and to this end the Apoſtle maketh uſe of a pretious Promiſe of God, *Acts* 13. 38, 39, 40, 41. A ſtrange application of ſuch a gratious Promiſe; a ſigne, there is a power in the Promiſes, even unto this end.

Thus we ſee there is a marvelous gratious uſe of Promiſes before Union with Chriſt; as to help Miniſters and people with matter of Doctrine and Inſtruction, and Exhortation; as alſo to awaken men unto Illumination, and Affection, and Conviction, and to ſeal them up unto everlaſting deſtruction, if they turn their backs upon them.

2 As the Promises are of use before our Union with Christ, so *In our union with him* they are of great use; for when the Lord giveth himselfe to the soule, he doth it in a Promise; he cometh unto the soule, riding (as it were) upon the Chariot of a Promise, and begetteth Faith back again in the soul by the Promise, whereby we receive Jesus Christ; though before him we can have no Promise, yet in a Promise we doe receive him. This is the very first stroke of closing with Christ, he giveth himselfe, and we take him as he offereth himselfe, even in an absolute Promise; such a like dispensation of himselfe we read of, *Acts* 3. 25, 26. where Christ is offered in an Absolute Promise of free grace, without any Qualification mentioned, *Howbeit many of them that heard the word believed, and the number of the men were about five thousand.* about three thousand of them believed before, so that here are two thousand that believe upon this Absolute Promise, the Lord Christ is offered to them, and they receive him by Faith. The like we read also, *Acts* 10. 43, 44. *To him give all the Prophets witnesse, that through his name, whoso-*

whosoever believeth in him, shall receive remission of sins. And *while* Peter *yet spake these words, the Holy Ghost fell on all them which heard the words*; so that the Holy Ghost giveth himselfe, and they receive him in an absolute Promise; and left it should be a matter of absolute doubt unto any, consider thus much, that whereas the Lord doth unite himselfe to the soule, as a Father to a child, or as an Husband to a wife, it is free: For did you ever know a true reall Marriage made in a Conditionall Promise? Doth a man say to his wife, *If you prove a loving and a kind wife, then I will be thine Husband*? Or doth a wife say to her Husband, *If you will take me and love and maintaine me, and all the children that God shall blesse us with, then I will be your wife*? Would not your soule rise against such a Covenant as this? Now I beseech you consider whether we shall not put an unspeakable dishonour upon the Covenant of free grace, to conceive and expect, that if we carry our selves thus and thus, then God will be ours, and we his: But if thus and thus, then he will cast us off; Hath the Lord made such a Covenant with his Elect?

Elect? Indeed the Lord would have the *Jewes* to know, that though he were marryed to them, yet he would not continue that Covenant, but upon condition of obedience; when they were disobedient, the Lord gave them a bill of Divorce; but in the Covenant of Grace (spoken of, *Hos.* 2. 19, 20.) the Lord giveth himselfe, and you take him in an absolute Promise; and now the Lord dwelleth in you, and the soul yieldeth up it selfe unto God, to be wholly at his disposing, and doth not stint nor limit God upon this and this condition, nor doth the Lord so bind us to the performance of any condition, as that if it be not found, the Covenant will be voyd, yet he requireth many things of us (as an Husband will doe of his wife) as to be meek and lowly, *&c.* but if we faile, the Covenant is not broken; therefore believe it, it doth much dishonour the Covenant of Grace, to lay the weight of our interest in it, upon any Condition by which we might plead our right unto it. I confesse that the Lord doth usually give himselfe in a *future Promise*, which makes us conceive that

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it is not ſo abſolute a Covenant: when perſons give themſelves one to another, they give themſelves abſolutely, and not in a future Promiſe, and ſay, *I take thee to be my wife, and I take thee to be mine Husband*; but all times are alike unto God, that if the Lord ſay, *I will marry thee to me in tender mercies, and faithfullneſſe, and loving kindneſſe*, he doth that for the preſent, which he promiſeth to doe; and againe it breeds in the ſoule a Reciprocall Union, that though it know not whether the Lord hath given himſelfe, yet this it findeth, namely, a patient waiting with hope, that the Lord will ſhew mercy at the length: as when a woman hath a promiſe of marriage from her Husband, ſhe waiteth in hope untill he give himſelfe: ſo there is an Union or Contract, when the ſoule doth waite upon God, but when the Lord giveth himſelfe more fully, then he ſpeaketh more plainly, and giveth himſelfe, not in a future, but in a preſent Promiſe; and now the ſoule ſeeth that the Lord hath gracious fellowſhip with him, for ever and ever.

Thus we ſee that promiſes are not

vaine things, but there are great uſe of them, *before* our Union all promiſes are of excellent uſe: *in* our Union the Lord giveth himſelfe in an abſolute promiſe onely, but to take Chriſt in a Conditionall promiſe, by vertue of the Condition, is incompatible to a Covenant of Grace.

3 *After our union with Chriſt*, they are of more abundant uſe. They were of uſe before we were in Chriſt, for *Doctrine*, and for *Inſtruction*, and for *Exhortation*, but now they are of more efficacy in the ſame kind, and

1 They ſerve us for *Doctrine*, to teach us that there is not onely free grace in Chriſt, but there are gifts of grace in him, and all the treaſures of the good things of God are in him, and all the bleſſings of the promiſes made unto Qualifications, are layd up in him alſo.

2 They ſerve for *Inſtruction*, to direct us whither to look for Qualifications, and the bleſſings promiſed unto them alſo, namely, to the Lord Jeſus Chriſt, to receive the bleſſing through him, and the Qualification by the ſame hand; for they are firſt fulfilled in him: there is no good Condition but it is found in

in Christ, no blessing thereunto, but it is found in him also; in him therfore they are to be sought for: so that though a poor soule see himselfe wretched, and blind, and naked, yet he hath an husband in whom all riches are laid up; this he is taught to know by the promise, and directed also to goe to Jesus Christ, that enjoying him, he may enjoy all good things in him.

3 They are of use to stirre up unto *Prayer*, for now I see that all these good things are in Christ, and in him they must be enjoyed, if they be enjoyed at all; hereupon the soule is set a work (the Holy Ghost concurring therewith) to consider, Is there so much grace in Christ, and in him abundantly? Hath the Lord made so many gratious promises unto such and such gracious Qualifications? whether then should I goe, either for the one, or for the other, but unto Christ, that he may work in us a spirit of Faith, of Love, and of a sound mind? and whatsoever else we stand in need of? *Give unto thy Servant a wise and an understanding heart*, saith *Solomon*, when the Lord bad him ask what he should give him, 1 *Kings* 3. 9. Thus are the Servants of God stirred

up by Conditionall promiſes, to ſeek unto the Lord for the ſupply of all their wants, for in him are all good things laid up, and by him are they given unto his ſervants.

4 They are of uſe to helpe us to *Know our ſpirituall ſtate, and means to diſcern thereof:* All theſe qualifications to which the promiſes are made, are fruits of the Spirit, and will more or leſſe declare unto you, your ſanctified ſtate, which is a marvelous bleſſing: Upon the promiſes made unto ſuch conditions, the Lord ſtirreth up the hearts of his people, to ſeek for ſuch conditions to which the promiſes are made, and when the Lord hath given them, he then openeth their hearts to ſee what he hath given them, and ſo to diſcern their ſanctified eſtate. *Now I know that thou feareſt me, ſeeing thou haſt not with-held thy Son, thine onely Sonne from me*; ſo the Lord ſaith to *Abraham*, Gen. 22. 12. wherein he bare witneſſe to his work, and this doth fill *Abraham* with ſtrong Conſolation, together with the Oath of God unto him: for now the Lord doth not onely know it, but cauſe him to know it alſo: ſo that if the

the Lord doth but breath in ſuch fruit of the Spirit, if he doth but give power to the ſoule to doe ſuch a work unto which the promiſe is made, and doe make it appear unto the ſoule to be indeed ſuch by the revelation of his bleſſed Spirit, then doth the Lord fill the ſoule with Conſolation: But though the Holy Ghoſt himſelfe doth not ſo ſweetly and ſtrongly breath, and clear up his own Teſtimony, by the comfort which he giveth unto the ſoule in ſuch a promiſe, yet a man by the Promiſe may (being enlightned of God) diſcerne what God hath done for him; and hereby the ſoule may ſtay it ſelfe, *Pſal.* 9. 18. *The expectation of the poore ſhall not periſh for ever:* When the poor ſoule is meekned by Gods hand, and the Lord letteth him ſo diſcern it, that now he quietly-reſteth upon the Lord, now the Spirit of God doth help *David* along to be ſupported with ſome ſtay; and beſides the waiting of a Chriſtian upon him, who hath made the promiſes, doth make him yet more patient and hopefull. And this is a fourth uſe of Conditionall promiſes, to ſtrengthen Faith.

5 They are of uſe to work all theſe qualifications in us, to which the bleſſings are promiſed, by the *exceeding pretious Promiſes, we are made partakers of the Divine Nature*, 2 Pet. 1. 4. and this is no ſmall work or uſe of theſe promiſes, that from them ſhould ſpring all our gratious qualifications; for the Lord having promiſed ſuch bleſſings in them, theſe promiſes being received and enjoyed, and meditated on by us, *we beholding them, and the glory of the Lord Jeſus in them, are changed into the ſame Image from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. This great power there is in the Promiſes, to help an end the work of God in the ſoul of a Chriſtian: ſo that though they were never given to bring us to Chriſt, yet to this end they were given, to work all thoſe qualifications in us, to which the bleſſings are promiſed. Yea, and they may truly be ſaid to be given to bring us to Chriſt, in this ſenſe, That though our Faith be not begotten by any promiſes to gratious qualifications pre-exiſtent in us; yet they may beget ſuch qualifications of Faith, to which promiſes are made.

6 They

6 They are of uſe to *ſtir up and provoke Chriſtians to all ſuch duties to which bleſſings are promiſed*; they ſtir them up effectually. The Lord maketh a Promiſe, 2 *Cor.* 6. 17, 18. And mark what uſe the Apoſtle maketh of it, being a conditionall Promiſe, Chap. 7. 1. *Having therefore theſe Promiſes, &c. let us, &c.* implying, that the having of theſe Promiſes ſtirreth up Gods people unto duties; and the Lord is wont to breath in them, and ſo to ſet forwards the work of cleanſing of the hearts and wayes of his ſervants.

7 They are of uſe further, to *ſtrengthen Faith*: for the Lord that hath made ſuch Promiſes, will accompliſh them for his Servants, *Gen.* 32. 9, 10. *Jacob* there putteth the Lord in mind of his Promiſe, and ſaid, *O God of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, Returne unto thy Countrey, and to thy Kindred, and I will deale well with thee*; and he was now returned according to the appointment of God, but what now, doth he plead the condition? mind in the next words, *I am not worthy the leaſt of all the mercy, and of all the truth, which thou haſt ſhewed*

unto thy Servant? yet now though he pleadeth not any worth at all, yet ſeeing the Lord had promiſed ſuch a mercy to him, he prayeth for it, *ver.* 11. *Deliver me I pray thee from the hand of my brother.* Thus his faith is ſtrengthned, though he doth not plead any worthineſſe to receive mercy. So alſo doe abſolute promiſes ſtrengthen faith, and the prayer of faith, 2 *Sam.*7 13, 14, *&c*, The Lord there promiſeth *David*, that he would build him an houſe, and that he would not take his mercy from his Children, this ſtirreth up and ſtrengthneth the faith of *David*, ver. 28, 29, *&c*. *This well ordered and ſure Covenant of God was all his ſtay, and all his ſalvation. though his houſe was not ſo with God*, 2 Sam. 23. 5. So when the Lord promiſeth to heal the backſlidings of his people, *Ho.* 14. 5. their hearts are ſtrengthned to come unto the Lord, and ſay, *O Lord thy words are true, let it pleaſe thee to heal the backſlidings of thy ſervants.* Thus by the promiſes of God, the Faith and faithfull prayers of his ſervants, are both ſtrengthned together.

Now let me further ſay thus much, let us rightly diſcern what uſe to make of

of the principall part of the Scriptures, take heed you doe not cloſe with promiſes before we have Jeſus Chriſt in them: eſpecially take heed you make not uſe of a promiſe to a gratious qualification, to give you your part in Chriſt, neither be taken aſide to make account that the Lord did give you himſelfe gratiouſly in a conditionall promiſe, for theſe are aberrations from the Covenant of grace: conſider therefore well what the promiſes be, and what uſe the Lord would have us to make of them, it is not for a woman to take her husbands inheritance before ſhee take his perſon; & you know that all the bleſſings and all the promiſes are (as it were) the Inheritance of the Lord Jeſus, given unto him and to no other but in his name, and therefore there is not any ſoule under heaven that can challenge his Right in Chriſt at the firſt by any promiſe, till Chriſt firſt be given, either in that promiſe, or in ſome former: if you know that you are in Chriſt, you may know that the promiſes are yours, otherwiſe you ſhall not be able to know your right in Chriſt by your right in the pro-

promiſes; and therefore doe not turne them upſide downe beyond the ſcope and intendment of the promiſes of the Covenant of grace: we may take occaſion by them to admire the goodneſſe and grace of God, as *David* did, *Pſal.* 31. 19. Thus ought we to conſider of them, and whither to looke that we might enjoy them, and the bleſſings in them: If you ſhall ſay we have been converted, and have had gratious changes wrought in us; be not deceived, ſuch worke may reach no farther than conviction, and you may come to turne your backs upon Jeſus Chriſt. Conſider therefore did ever the Lord give himſelfe to be one with you; whenſoever the Lord doth ſtrike up the bond of Union, it is in a free promiſe of his grace.

Truſt not therefore upon every leaning of your ſoule upon conditionall promiſes, for ſo you may build upon a Covenant made upon a worke, and ſo you and your Covenant may faile together. But when you read how the Lord hath made ſuch promiſes to ſuch and ſuch qualifications, then conſider, that thoſe things are indeed requiſite

to

to be found in you, but who is there in heaven or earth that can worke them in you, there is none but Jeſus Chriſt, and unleſſe you have him to be in you, you cannot have any of theſe things wrought in you. But will a poore ſoule ſay, I am not able to reach the Lord Jeſus Chriſt, therefore all the promiſes doe fall heavie upon a man, and he ſeeth that they are too burthenſome, and too weighty for him: he doth not ſay, here is the qualification, and here is the bleſſing promiſed to it, and therefore I will take it to my ſelfe, but one that is taught of God, doth forthwith goe and pray unto God, that he will ſet him in the way of thoſe bleſſings, and that ſo he will make him partaker of them, he prayeth that God will give him his Sonne, and that he will adorne him with his grace, as a bride of Jeſus Chriſt. Thus while the ſoule doth looke towards Jeſus Chriſt, and grace in him, the Lord doth ſecretly tranſforme him into the image of Chriſt, by working ſuch qualifications in him, and then beareth witneſſe to that ſanctification, which is wrought in his heart, thereby enlarging his ſoule with

with ſtrong conſolation in Jeſus Chriſt; and in the ſame way it is that the Lord doth ſtrengthen the faith of his people to believe, that all thoſe things, which God hath promiſed, are accompliſhed in Jeſus Chriſt, and the Law fullfilled in me ſo farre as Chriſt is in me, and therefore I come unto God in prayer to make good thoſe promiſes unto me, in a right way, which would have been prepoſterouſly applyed before Chriſt was given: And this may ſerve for Anſwer to the 5th Queſtion.

Queſt. 6. Wee come now unto a fixt Queſtion. If the Lord doe give himſelfe firſt in the Covenant of his grace, this may then be a doubt and a queſtion in a Chriſtian ſoule. If God give himſelfe before any bleſſing, before any promiſe in order of nature (though he giveth himſelfe alwayes in a promiſe) if wee cannot claime any bleſſing from God at the firſt in any conditionall promiſe, therefore not by any condition in our ſelves, but as we received all things from God, ſo wee claime all things from him in Jeſus Chriſt, and ſo doe firſt ſeeke for him, and for all things in him: If thus, to what uſe then ſerveth

ſerveth the Law of God, which requireth ſuch and ſuch conditions in us, doe we not abrogate the Law, & make it of none effect, and roote it out from having any power over Chriſtians? And truly ſome, under pretence of the Covenant of grace, have thought it altogether bootleſſe to bind Chriſtians unto the Law of God, and to looke at it as any part of the direction of their Courſe. Now becauſe this is an imputation uſually reflected upon the Covenant of Grace, let us Conſider therefore and enquire to what uſe ſerveth the Law of God, if God give himſelfe firſt unto his people in the Covenant of his grace.

Anſw. Though the Lord giveth himſelfe freely to the ſoule, and his Sonne, and all the bleſſings of the Covenant of grace, without reſpect unto any worke of the Law; yet the Law is of ſpeciall and notable uſe unto all the ſonnes of men, both unto them that are not yet brought home unto God by converting grace, and alſo to thoſe that are regenerate in Jeſus Chriſt. The Apoſtle *Paul* did obſerve that the queſtion would ariſe upon the doctrine of the Cove-

Covenant of grace, *Gal.* 3. 16, 17, 18. *For if the blessing of Abraham came upon the people of God by Jesus Christ, to what end then serveth the Law, which came* 430 *yeares after?* It cannot disanull grace, to make the promise of God of none effect? *to what end then serveth it?* Some say it is of no use, others say that it is of such use that they had rather renounce the Covenant of grace than it: but the Answer is, it is of especiall use both unto spirituall and carnall men.

First, unto carnall men, and they are of two sorts, some belong unto the election of grace, though they be not yet called; others are not written in the Lambs booke of life, but will in the end finally perish, and the Law is yet of use unto both sorts of them.

For the Elect, it is of use unto them; to aggravate their sin, and to multiply it unto them as it were, that is to say, to aggravate the apprehension of the hainousnesse of sin upon their Consciences, and to set home the burthen of sin unto their soules, thereby to drive them to feele their great need of the Lord Jesus Christ, whom otherwise they should for ever have despised.

Thus

Thus the Apoſtle anſwereth in the place aforenamed, *The Law was added, becauſe of tranſgreſſions*; that they might cleerely appeare, and be aggravated thereby, that a man might plainly diſcerne how he hath made himſelfe liable to the wrath of God, by ſo manifold breaches of ſo many Commandments in one kinde or other: the Law giveth cleere knowledge of ſinne, and ſo much the more doth it ſet on the weight of it upon the Conſcience, working feare in the heart, *Rom.* 8. 15. And hence it is, that the Apoſtle telleth us, *Gal.* 3. 24. *The Law was our Schoole-Maſter to Chriſt*; As a Schoole-Maſter driveth his Scholler through feare unto this or that duty, either to doe it himſelfe, or (if he cannot) to get others to doe it for him; ſo the Law of God driveth the ſoule through feare unto Jeſus Chriſt; not that it doth reveale Chriſt a Saviour of free-grace, but the ſoule being once brought downe under ſenſe of ſin by the terrours of the Law, will readily & willingly hearken unto the newes of *Chriſt a Saviour*; for being once made ſenſible of his owne inability to redeeme himſelfe,

ſelfe, and unworthines to be redeemed from the wrath of God; now is the ſoule fitted to heare the voyce of the Goſpell, now is the newes of Chriſt beautifull and glad tidings: And of this uſe is the Law unto the Elect of God, before they come under the Covenant of the grace of God.

2. But of what uſe is the Law unto other men?

Firſt, the Diſobedience of it is of uſe. Secondly, the Obedience of it.

1. The *Diſobedience*; for if men had not knowne ſin, it had been ſome pretence, though they had committed ſin, but when men have the knowledge of the Law, and yet commit ſin willingly, now they have no cloake for their ſin, *Rom.* 1. 21. compared with 32. where the Apoſtle ſpeaketh of the great ſin of the Gentiles, and much more of the Jewes, *Who though they knew God, and the judgement of God, and that they which commit ſuch wickednes are worthy of death, yet not onely doe the ſame, but have pleaſure in them that doe them.* When a man ſhall not onely doe ſuch wickednes, but bleſſe himſelfe in it, this aggravateth a mans condemnation; if men will not come

come unto *Jesus Christ* that they might have life, *Joh.* 5. 40. what saith our Saviour in such a Case, see *vers.* 45. *Moses* will judge all those that please themselves in wickednes, and will not turne to the Lord Jesus Christ. Thus there is use of the Law unto disobedient persons, their disobedience will leave them without excuse, when they sin against their consciences, & against the meanes which the Lord hath administred unto them: for though the Lord never gave them such grace as did accompany salvation, yet such Illumination he did give them, that they needed not to have broken his Law so many wayes with such wicked hands as they have done; therefore when they have been inlarged to performe many duties, & might avoyd much sin, & yet will sin against their consciences, and tread under foot those meanes of grace that were committed unto them, It is then most righteous with God, that they should be condemned.

2. Of what use is the Obedience of the Law unto such, whom Gods soule takes no pleasure in? Truly it is of sad and dreadfull use unto them, for it ser-

veth to harden them in their ſinnes, (though that be but an accidentall uſe thereof) their ſinnes are thereby made out of meaſure ſinfull, *Rom* 7.13. They harden their hearts marvellouſly.

1. By their Obedience to the Law.

2. By the Comfort they finde in that Obedience.

For the firſt of theſe; the Apoſtle *Paul*, *Act* 23. 1. had kept ſo good a Conſcience, that he knew not any ſin againſt the Law that he had lived in, but though he was unrebukeable, he did count it all loſſe afterward, *Phil.* 3. 7, 8. *Thoſe things that before he thought had been his gaine, now he counteth them but dung that he may winne Chriſt:* when a man attaineth unto outward conformity to the Law, he is then indeed ready to juſtifie himſelfe, and to thinke that it is indeed good for poore ſinfull men to looke for ſalvation by Jeſus Chriſt: but for himſelfe he hopeth in his ſelfe-devotion, and that he is able to ſave himſelfe; theſe are ſuch as juſtifie themſelves before men, to whom our Saviour ſpeaketh, *Luke* 16. 15. And of whom he ſaith, that *Publicans and harlots ſhall goe into the kingdome of heaven before*

before them. Mat. 21. 31, 32. For many times you ſhall have the moſt deboiſt and prophane more humbled and readier to hearken to the voyce of Chriſt, and ſooner convinced of the neceſſity of the Covenant of grace, than thoſe that are morally righteous by the law, *Rom.* 9. 30, 31, 32. & Chap. 10. 21. Thus the Law becometh a ſnare unto them, and that which is of ſingular and wholſome uſe unto the children of God, is made death unto them. And as their obedience to the Law is thus a ſnare unto them; So, ſecondly, the delight and comfort which they take in their obedience, is a greater ſnare than the other; The ſtony and thorny ſoile did *heare the word with joy*, and ſo thoſe hypocrites, *Iſai.* 58. did *delight to approach unto God*; but what followed upon the delight which they tooke in God, and in holy duties, it made them ready to expoſtulate with God, why he did not anſwer them according to their works: the delight which they found did ſo fill their hearts with Aſſurance of the grace of God, that they looked at their duties, as ſo many tokens of the love of God unto their

soules; and then when men come to finde more comfort in their obedience, than in the grace of God in Jesus Christ, it maketh them ready to expostulate with God touching the worth of their owne righteousnes. *Isa.* 57. 10. *Thou hast found the life of thine hand, therefore thou wast not grieved*; So long as a man findeth life and comfort in his owne performances, what need can he see to be grieved for the want of *Jesus Christ?* or at the best, if he doe grieve and finde his heart comforted in grieving, and delighting in the Course of humiliation, he then thinketh he hath no need of being further solicitous about his spirituall estate. Thus we see that the Law of God is of marvellous use in the dayes of the Gospell; of great use unto those that belong unto God, to breake their hearts for sinne, and to drive them to *Jesus Christ*; and for others, the disobedience of the Law leaves them without excuse, that so disobey it. Againe, the obedience of it and comfort in that obedience doth harden the hearts of others from Christ.

2. But what say you then unto men that are under a Covenant of grace,

and

and brought unto fellowſhip with Chriſt therein? of what uſe is the Law of God unto ſuch? is it utterly antiquated? or is there any more to be done about it?

The Apoſtle anſwereth this queſtion, when he ſaith, *I am not without the Law to God, but under the Law to Chriſt*, 1 Cor. 9. 21. So that (mind you) the Law is of uſe unto the Apoſtle *Paul*, but how? As the Law cometh under Chriſt, ſo *Paul* cometh under the Law; this is the ſumme of the Anſwer, but that would be further explained. What meaneth he, when he ſayth, *I am under the Law to Chriſt?* In ſome ſenſe a Chriſtian is free'd from the Law, in ſome ſenſe he is under the Law; ſo farre as the Law is any way beſides or out of Chriſt, ſo farre the Apoſtle is without the Law; ſo farre as the Law is under Chriſt, ſo farre he is under the Law; keepe cloſe to theſe two principles, and you ſhall ſafely avoyd rockes on every hand, thus by the uſe of the Law ſhall you not goe aſide to a Covenant of works, nor by attendance unto grace, ſhall you neglect the Law. How farre is the Law under Chriſt? When it hath brought *Anſw.*

the ſoule neerer unto Chriſt, and in a remote manner prepared him: the Law is in Chriſt, and you ſubject to it in him. 1. As the Law is given by Chriſt. 2. As in Chriſt helpe is given to performe it. Firſt, as the Law is given by Chriſt, as 1 *Theſ.* 4. 2, 3. — and many other Commandments he gave them, all which are legall Commandments, and yet the Apoſtle gave them *by the Lord Jeſus.* So *Mat.* 5. to the end of the Chapter. Our Saviour would not have us thinke, that *he came to deſtroy the Law, or the Prophets, but to fullfill them*; and to that end he doth there expound the ſpirituall & true meaning of the Law; that whereas the Phariſees held forth the outward letter of the Law to be obſerved onely, as thinking that unleſſe a man did commit the act of *murther*, he was not guilty of the breach of the ſixt Commandment; and if he committed not the act of *Adultery*, he tranſgreſſed not the ſeventh Commandment; and ſo of the reſt; Our Saviour Chriſt expoundeth the Law more ſpiritually, ſhewing that *Anger* againſt a mans brother is a breach of the ſixt Commandment, and *whoſoever ſhall*

looke

looke on a woman to luſt after her, hath committed Adultery with her already in his heart, and broken the ſeventh Commandment. Thus *Chriſt* hath as it were revived *Moſes*; but as the Law given by Chriſt is not a Covenant of works, but a Commandment of well-doing; and he having given it, we take our ſelves bound to be ſubject unto it. The Apoſtle alſo preſſeth the morall Law upon ſeverall relations of men, *Eph.* 6. 1, 2, 3. &c. It is an honour to Chriſt, that his ſervants ſhould be holy, as he is holy; it is for the glory of God, and he requireth it; the Apoſtle *James* preſſeth it, *Chap.* 2. 8. to the end of the Chapter; *If you fullfill the Royall Law, according to the Scripture, (Thou ſhalt love thy neighbour as thy ſelfe) ye doe well.* And againe, *Whoſoever ſhall keepe the whole Law, and yet offend in one point, he is guilty of all.* Thus wee ſee the Apoſtles of Jeſus Chriſt put it upon Chriſtians to keepe the Law of God; and Chriſt himſelfe beareth witnes to the Law, *for God will never juſtifie ſin to be no ſin, though he will juſtifie the perſon of a ſinner*

Now as the Lord Jeſus giveth the

Law, and as it were renueth it, ſo he doth alſo give his Spirit unto his ſervants, enabling them to keep it. *Jer.* 31. 33. and *Ezek.* 36. 27. Now this Law would he not write in the hearts of his people, nor give unto them his holy Spirit, enabling them to keepe it, were it not his will in *Jeſus Chriſt*, that the Law ſhould be the Rule of holines and righteouſnes unto his people; hence it is that the children of God, though they be not under the Covenant of the Law, yet take themſelves to be bound to the obedience of it, for if *Chriſt* have given the Law as well as *Moſes*, and if he have ratified it by giving them his Spirit to teach and ſtrengthen them to keepe it, though not perfectly, yet ſincerely, then they take themſelves bound to obey the Law, though they be under the Covenant of grace; for *doe we make voyd the Law through faith? God forbid; yea, we eſtabliſh the Law*; for what need have Chriſtians of free juſtification by Chriſt, if they were not bound unto the obedience of the Law by the Commandment of the Law? therefore the free juſtification of men under a free Covenant of grace doth eſtabliſh the obedi-

obedience of the Law; otherwise what need they run to Christ to save them from the Curse of the Law? Why doe we still run to Christ for the continuance of our Justification, but that we find our selves ungodly Creatures against the righteous and holy Law of God? Therefore if God have given men the Law, & his Holy Spirit to strengthen them in the obedience of it, and his grace to save them from the curse of it, then Christians are to know, that they are bound to keep the Law, they lye under the authority of it, and dare not pluck their necks from under that yoke.

Now there are divers effects springing from the subjection of Gods people to the Commandement of the Law.

1 As they take themselves bound to the obedience of it, so they believe and many times feele the fatherly displeasure of God, when they transgresse it; now the transgression of the Law could not bring them under the displeasure of God, unlesse they were bound unto the Commandement of the Law: This displeasure *David* was sensible of,

Psal.

Psal. 38. 1, 2, 3, *&c.* where he makes many complaints, which doe all of them spring from the conscience of the disobedience of the Law, which God hath framed in the hearts of his servants, whereby they reflect upon their sin as the ground of all the distempers, which lye upon their bodies or minds. This is the first effect of the subjection of Gods people to his Law, they lye under the faith and sense of the danger of the disobedience of it.

2 They are under the faith and sense also of Gods gratious acceptance of their wayes, when they are sutable to the blessed directions of his word; not that they can raise there-from their justified estate, but by the same Spirit of God, whereby they are helped to obey the Commandements of God, they doe see the Lords gratious approbation of them in their poore and weake endeavours; for *the Lord knoweth the way of the righteous*, that is, acknowledgeth and approveth it, *Psal.* 1. 6. When the Lord by his Spirit boweth the hearts of his people unto obedience, then he knoweth and accepteth their obedience, *Gen.* 22. 12. Thus the Lord beareth witness unto

unto his Servants, that he doth accept their works; ſo that they ſenſibly know and believe, that the Lord doth acknowledge their pooreſt and weakeſt endeavours, unto which they are carried forth by his Spirit, in the Obedience of his word: this the Prophet *David* confirmeth, *Pſal.* 18.20. *to* 26. where he ſpeaketh of his righteous dealing with *Saul*, and whereas his enemies laid it to his charge that he was an enemy unto *Saul*, the Lord beareth him witneſs, that he had walked toward *Saul* with a good conſcience; now the Lord having led him an end to deale juſtly, and righteouſly, and purely with *Saul*, having kept him from all the malice and outrage of *Saul*, and maintained his cauſe againſt him, and delivered him out of his hands, whom the Lord had now rejected, herein the Prophet ſeeth the Lord accepting him, when in the name of his Son, by the power of his Spirit, he is helped to attend unto the Commandements of God. This is comfortable unto a Chriſtian ſpirit, when the Lord beareth witneſſe unto his ſoule, that he hath an eye to all the Commandments of God. And all this argueth, that the

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servants of God, being in a state of grace in Jesus Christ, have looked at themselves as bound by the Commandements of the Law, and as being under the Law to Christ, who hath given the Law and power unto his servants sincerely to keep it, both by writing in their hearts a Law of obedience, and by putting his Holy Spirit within them; for if the people of God were not sensible of their bounden duty to the observation of the Law of God, they would neither have faith nor sence of Gods fatherly displeasure, when they negligently breake these Lawes; neither would they be sensible of Gods acceptance of their conformity thereunto. But we know what the Apostle saith, 2 *Cor.* 1. 12. *For our rejoycing is this, the Testimony of our Conscience,* &c. And truly the Lord doth often beare witnesse unto the integrity of his Servants, against the oppositions of men. So he did to *Abraham*, to *David*, to *Paul*, and to sundry of the Servants of God, though they are not wont to build their safe estate thereupon: Yet this kind of Gods acceptance of their wayes and obedience, they doe discern, *&c.* yet in their best

beſt obedience, which they doe perform, they ſee the need they have to goe unto God for juſtifying grace, becauſe if they have failed in any one circumſtance, their beſt righteouſneſſe is polluted, therefore they have need of *Jeſus Chriſt* to cover the failings of their moſt ſtrict performances; this *Nehemiah* was ſenſible of, when he had been very faithfull in reforming the abuſes of the *Sabboth*, and of many other Ordinances of God; and though the Lord had helped him to undertake the Reformation with much dexterity and ſucceſſe, yet for all this he runneth unto Chriſt for acceptance and pardon, *Nehem.* 13. 22. And what would he have done if he had been conſcious of ſome groſſe ſin? He would then much more have run to the Lord Jeſus. Thus the Law is eſtabliſhed by faith, for there is no juſtified perſon but is very apprehenſive of his ſins, and ſo of his continuall need of *Chriſt*, *whoſe blood cleanſeth us from all ſins*, John 1. 7. and *who is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe*, verſ. 9. *who is an Advocate (if any man ſin) and a Propitiation for our ſins*, Chap. 2. 1, 2. And what

what doe all these things argue, but that a Christian, being under the Covenant of the grace of God, doth submit himselfe unto this yoke of God. Thus far then a Christian is under the Law to Christ, so far as the Law is under Christ; he is under the Command of Christ, and under his power and displeasure, if he negligently sin against the Law, and unto Christ he runneth for pardon and cleansing, and unto him he cometh for acceptance of his obedience; so that he hath no use of the Law but unto Christ, and in and under him.

But how is a Christian not under the Law?

So far forth as the Law is not under Christ, I meane so far as it is *without Christ*, freely justifying us by his grace, so far a Christian is freed from under the Law. In one word, a Christian man, under a Covenant of grace, is not under a Covenant of works, *Rom.* 6. 14. *You are not under the Law, but under grace.* He meaneth, not under the Covenant of the Law, nor under the power and authority of the Law, as of their Husband, *Rom.* 7. 1, 2, 3, 4. The husband-

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ly jurisdiction of the Law is taken away. *The Law is not made for a righteous man*, 1 Tim. 1. 9. That is, not the Covenant of the Law; for else we are under the Commandments of the Law to Christ: But the Jewish Teachers taught more, to wit, the Covenant of the Law unto salvation: Not but that *the Law is good if a man use it lawfully.*

But how shall a man use it lawfully? for it is not given unto *a righteous man*, but he reckoneth up the breaches of every Commandement, and unto them it is given; *To the lawlesse and disobedient, to the ungodly and sinners, &c.* 1 Tim. 1. 9. The Covenant of the Law is given to such (and to none but such) to convince them of their sinnes against the Law, to humble them to the death, and to drive them out of themselves, and all confidence in themselves.

But how doth it appear that the Covenant of the Law is not given to the Children of God?

From hence it is manifest, because a Christian man neither looketh for justification and salvation from his obedience to the Law, nor feareth condemnation, though he faile in his obedience,

dience; and this is a fruit of his exemption from under the Covenant of the Law; for if a man should look for life by his obedience to the Law, and fear condemnation by the breach of it, this would bring a man under the Covenant of the Law; for the sanction of the Covenant of the Law is *Life* to them that obey, and to them that disobey *death and the curse*; but a Christian looketh not for life by his obedience, and that is plain, *Psal.* 143. 2. *Rom.* 3. 20. Therefore no hope of salvation from our obedience to the Law.

But me thinks (you will say) *a Christian may feare his condemnation, because of his disobedience to the Law?*

Truly this is a great snare, and this doctrine will be scandalous to many a poor soule, but without cause; indeed if God give a man to be under the Covenant of grace, and not to see it, then he may fear; but if a man know himselfe to be under the Covenant of grace, then he doth not feare condemnation from his disobedience; notable to this purpose is the confidence of *David*, Psal. 49. 5. where the Prophet calleth upon all people in the world

to

to take notice of it, both *men of high and low degree: Wherefore ſhould I feare in the dayes of evill, when the iniquities of my heeles ſhall compaſſe me about?* Wherefore? Truly if there be any fear in the world, one would think this ſhould procure it? what ſhould a man fear, if not this: *David* yet profeſſeth it, and would have all men to know it, that there is no cauſe therein why a Chriſtian man ſhould fear; *wherefore ſhould I fear?* &c. Though it ſhould follow you to the Stocks, or to Priſon, yet there is no cauſe why it ſhould make you fear. *Men that truſt themſelves in their wealth, and boaſt themſelves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ranſome for him, that he ſhould ſtill live for ever, and not ſee corruption.* Had *David* had nothing but the wealth of his Kingdome, he might have feared well enough, but here's his confidence, *verſ.* 15.

But will not this make a Chriſtian wanton againſt God, and cauſe him to abuſe his liberty to hardneſſe of heart?

No, no, this is the kindly melting of a godly heart, to conſider a Redeem-

ens love, drawing him from the power of the grave, and that he should by his sins pierce the Lord Jesus Christ, this melteth him more than all his other sins, especially considering the abounding grace of God, *which where sin hath abounded, aboundeth much more.* Thus when a man doth not look for life by his owne righteousnesse, but knoweth the Redemption of soules to be more pretious than so, this sheweth a man not to be under a Covenant of works, and then his very *iniquity* shall not make him afraid, there is such a state in Christianity, and let all men know it.

But will not all men think the worse of Christian profession?

No, *David* will have all men know it, that they may see the difference between all worldly confidences, and the confidence of Christians; all the glory of worldly men will leave them to be like the Beasts that perish, and cannot redeem their soules, that the Lord onely might be exalted in his Redeemed.

2 As a Christian looketh not for salvation by his obedience to the Law, nor feareth condemnation by his disobedience;

obedience: So neither doth he ſeek for any bleſſing from his obedience, nor fear any curſe from his diſobedience. And therefore if there be any Promiſes of bleſſing made to any obedience (though God ſhould help him to as much obedience as might be) he doth not look for any bleſſing from that obedience, *Rom.* 4. 4, 5, 6. He looketh now for his bleſſedneſſe from his works, though he ſhould perform all the conditions to which the Promiſes are made, yet he expecteth all his bleſſing from free Juſtification and union with the Lord Jeſus Chriſt: *Bleſſed is the man to whom the Lord imputeth not ſin*; this is the bleſſedneſſe of Chriſtians: It is true, the Lord doth bleſſe the workings of his ſervants, and accept them, *Mat.* 25. 34, 35, 36. — Thus Chriſt bleſſeth them, but they are not ſenſible of their good deeds, ſo as to expect bleſſings for their obedience ſake, and therefore they make anſwere, and ſay, *Lord when ſaw we thee an hungry, and fed thee, or thirſty, and gave thee drink*, &c? Neither do they fear the curſe of God, or that their ſins ſhould ſeparate them from God; thoſe that are under the law indeed are curſ-

ed, if they doe not continue in all things that are written in the Law to doe them: But this Curſe is removed from the Elect by Jeſus Chriſt.

3 This alſo is a third effect of the freedom from the Covenant of works, that a Chriſtian doth not look for conjugall comfort from his obedience, nor fear conjugall divorce, from his diſobedience. In a Covenant of works it is with a man as it was with *Leah* (*Jacobs* wife (who expected love and fellowſhip from her Husband, becauſe of her fruitfulnes, *Gen.* 29. 32, 34. but thus doth not a man under a Covenant of grace, for when he hath done all he can, he is ready to ſay, *I am an unprofitable ſervant*, Luke 17. 10. and doth not chalenge God for any of his dealing with him, he ſeeth he deſerveth not his daily bread, and ſo looks for no reward from his good works; though the Lord will gratiouſly acknowledge his ſervants in what they doe according to his will, yet they are not wont to plead any ſuch thing, which is very obſervable in the practice of *Jacob*, Gen. 32. 9, 10, &c. where he doth not preſſe the *performance of Gods Commandement* to procure

procure any bleſſing, but acknowledgeth his unworthineſſe, and looketh for grace from the Promiſe of God; *Deliver me I pray thee from the hand of my brother, for thou ſaidſt, I will ſurely doe thee good.* Nor doth a Child of God fear divorce by his diſobedienee, though it have been very great. Sometimes the people of God have not onely rejected the ſervants of God, but the Lord himſelfe. 1 *Sam.* 8. 7. But when *Samuel* had preſſed hard upon them for their ſin, Cha. 12. and they were truly humbled, then *Samuel* ſaid unto them *(ver.* 20, 21, 22.*)* *Fear not,* &c. Therefore feare you not, he will not caſt you off: So that (mind you) a poor Chriſtian doth not fear divorce from his diſobedience, for if we ſhould look for bleſſings from the one, or curſings from the other, we walk as not under Chriſt, but under the Law: But he that is freed from the Covenant of works, is freed alſo from expecting ſalvation, or fearing damnation for what he doth: He knoweth the Lord will hide his face from him, if he doe evill, but he knoweth the Lord will not caſt him off for ever, yet he dares not commit ſin, but

being under grace, he is the more affected if he ſhall at any time diſpleaſe God, and procure chaſtiſement to himſelfe, and by this means the Lord doth mortifie his diſtempers; on the other ſide, if he doe well, he will not ſay now my Husband will cleave unto me, and dwell with me: No, no, we are freed from the Law, *Rom.* 7. 4. But we were not ſo, if we look for conjugall love from God for our obedience to the law; it is true, if a man be marryed to the Law, his obedience unto it will ſupply comfort unto him, but if we be dead unto the Law, we have no life in it, nor by it, but onely in *Jeſus Chriſt*, from whom we expect our comfort; indeed we are troubled that we ſhould ſin againſt the grace of God, otherwiſe we look not at our obedience or diſobedience to make us accepted or rejected.

4 And finally, the ſoule doth not claim his right unto any Conditionall Promiſe by his performance of the condition, nor doth he deny himſelfe the bleſſing that the Promiſe may reach forth unto him, though he be wanting in obedience to this or that Commande-

ment:

ment: Pregnant for this purpose is the example of *Jacob* (which we mentioned before, *Gen.* 32. 9, 10. who though he had a plain and a full Promise of God to doe him good, if he would returne unto his Countrey, and to his kindred, yet when he did returne according to the word of God, he claimed not his interest in that Promise, for that he had done as God commanded him, but *I am lesse than the least of thy mercies*, and yet he cometh unto the Lord for the performance of his Promises: but upon this ground, onely for the sake of mercy and truth. *Deliver me I pray thee, for thou saidst, I will surely doe thee good*, vers. 11, 12. So that (mind you) though the soul can make use of a conditionall Promise, and come to God for the blessing of it, yet not expecting it in the least manner by vertue of his obedience; and truly this is the freedome of a Christian soule, whereas another man, if he have kept the Commandment, and performed the condition, he then looketh for acceptance from God; as if the Lord make this Promise, that *He that confesseth and forsaketh his sin, shall find mercy*: This man

confeſſeth his ſin unto God, and forſaketh it, and therefore he looketh for mercy: But this is not the manner of Gods people, and yet if they look for any mercy, it is in the way of God, but not for their owne goodnes, their hope is in the faithfulneſſe and free-grace of God; they may make mention to the praiſe of God, how he hath guided them, and carryed them an end in his owne wayes, yet they chalenge nothing for any thing that they have done, but put the Lord in mind of his free Promiſe; that as of his free grace he hath freely promiſed, ſo from the ſame grace he may make good what he hath promiſed.

Uſe 1. If any therefore ſhall accuſe the Doctrine of the Covenant of free grace, of *Antinomianiſme*, and ſay it teacheth men freedome from the Law of *Moſes*; and if they commit any ſin, they plead they are not bound unto the Law; we ſee how falſe ſuch an aſperſion would be, for all the people of God know that *the Lord is an avenger of every ſuch wickedneſſe*; There is none under a Covenant of Grace that dare allow himſelfe in any ſin, for if a man ſhould negligently

gently commit any sin, the Lord will schoole him throughly, and make him sadly to apprehend how unworthily he hath made bold to abuse & imbeazle the treasures of the grace of God. *Shall we continue in sinne that grace may abound? God forbid.* None that have a portion in the grace of God dare allow himselfe in sin; but if through strength of temptation he be at any time carried aside, it is his greatest burthen. 2 *Sam.* 12. 8, 9. compared with 13. *Hath not the Lord* (sayth *Nathan*) *done these and these things for thee? Wherefore then hast thou despised the Commandment of the Lord?* Then *David* confesseth, *I have sinned.* It pierced him to the heart to consider it, that he should abuse his neighbours wife, and kill her husband, and above all, that he should commit that wickednes against God that had dealt so graciously with him.

So that the children of the Covenant of grace will onely tell you, that they are free from the Covenant of the Law, but not from the Commandment of it: for as it is given by *Jesus Christ*, and ratified in the Gospell, and as Christ hath given us his Spirit, enabling us to keep

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it, we are under it, ſo farre as to take our ſelves bound by the Authority of it: and if we doe trangreſſe againſt it, we know it is ſin in the ſight of God, & therefore it is, that the ſoule in ſuch a caſe is ſenſible of the wrath and diſpleaſure of God, whether it be his own ſin, or the ſin of his brethren; therefore he runneth unto God for mercy, which he would not doe, if he did not know that his deſert according to the Law did utterly cut him off from mercy; elſe would he never pray for pardon of ſin, nor rejoyce when the Lord helpeth him to doe that which is right and juſt in his ſight, nor bleſſe the Lord for ſtrengthning him unto obedience, unleſſe he thought it to be his duty; and therefore

Uſe 2. It is of uſe alſo to Teach the ſervants of God, how farre we are freed from the Law; to wit, from the Covenant of it, ſo that we neither looke for juſtification, nor ſalvation from it; and let it not be grievous to any ſoule, that a Chriſtian ſhould ſay, he doth not feare condemnation by his diſobedience, he will be apt to feare in this kinde, untill he be aſſured of the favour of God;

but

but when he knoweth his portion in the Covenant, then indeed he doth not feare condemnation by his sin, nor doth he thinke, that the Lord will cleave unto him because of his fraitfulnes: he casteth not off his comfort, nor looketh at himselfe as divorced from Christ, because of his barrennes, nor doth he looke for his daily bread from all his obedience, but expecteth all goodnesse and blessing from the treasures of the free grace of God.

This may also serve to Teach men some discerning of their owne spirits and state; if you looke for justification no longer than you are obedient, and feare eternall condemnation, then you are disobedient; if you are afraid of divorce from Christ because of your sins, or if you looke for any vertue or challenge right to any promise by vertue of any well-doing of your owne, in such a case, either you are under a Covenant of workes, or you are gone aside to a Covenant of works; and if ever the Lord open your eyes, and bestow his free grace upon you, you will know your redemption from such dependances as these be. I know a Christian *Use 3.*

stian man that hath not been cleerely taught the distinct differences between these two Covenants, may be misled into dangerous wayes that might tend unto the utter undoing of his soule; but it is a sin of ignorance, and the Lord will not leave his servants, but cleare up his truth and grace unto them.

Use 4. May serve to Teach the servants of God, that desire to walke in a way of constant obedience, how to build their faith and hope; truly if they be grounded upon your own obedience or righteousnes of sanctification, if they depend upon you, you will find your hearts ever unsetled: you may finde comfort, as under the Law you shall, for the Law will cast in comforts upon a man because of his obedience, if he be married to the Law; but if you shall believe that Christ is yours, and comfort your selves because you have been by the power of the Law constrained to duties, and restrained from sin, and thereupon build your conjugall communion with Christ, you will find your soules full of sadnes and feare ere long; especially if you have true grace in your hearts: and therefore it is the

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faithfullnes and tendernes of the grace of God unto his people, that when Christians come into this Country, though they have been marvellous eminent in our native Country, yet here they cannot pray fervently, nor heare the word with profit, nor receive the Seales with Comfort, they wonder what is become of their old prayers, and hearings, and Sacraments, and of their lively spirits in holy duties, truly the Lord hath disinabled them (as it were) from such things, because they did build their union and fellowship with Christ upon them; that so they might know the freedome of the grace of God, that justifieth the ungodly; then will the poore soule be glad to seeke after the Lord *Jesus Christ*, and say (as the people of God sometimes did, *Hos.* 2. 7.) *I will goe and returne to my first husband, for then it was better with me, than now:* now the soule will plainly see & discerne that he closed not with his true husband when as he built so much hope and comfort upon his duties; therefore he will finde himselfe weake and dead (as it were) to all spirituall duties, and can finde no life in them,

them, no comfort from them; and it is the marvellous goodnes and free grace of God unto such a soule, whom the Lord will not suffer to blesse himselfe in his works; for if a man should lay the foundatiõ of his comforts in them, and be ready as it were to take it ill, if he should not finde God accepting his works; *Wherefore have wee fasted, and thou regardest it not?* Isa. 58. 3. If a man rejoyce in the sparks which he hath kindled, this shall he have at the hands of God, *he shall lie downe in sorrow*, Isa. 50. 11. Whereas the light of God shall graciously breake forth unto the servants of God that wait upon him, though they be for present in darknes, and see no light; trust not therefore in any legall comforts, but wait upon the free grace of God, both to justifie, sanctifie, comfort and glorifie your soules. This is the way of constant peace, and if the Lord doe at any time checke his servants when they walke in by-wayes, it is that he might build them upon a sure foundation, so that their salvation will not lye upon their obedience, nor damnation upon their disobedience. This is the way of con-

stant

ſtant peace and ſafety unto all the *Iſrael* of God.

This Doctrine may ſerve in the next place to Anſwer a ſeventh Queſtion touching the neceſſitie of ſanctification. For it may be demanded, If the Lord will give himſelfe unto the ſoule in the Covenant of his grace, not onely his Attributes but his Perſon, all that is God, is given by vertue of this Covenant; If God hath himſelfe not onely choſen us to life and glory, but given his Sonne to redeeme us, and holy Spirit to ſanctifie us, *Ezek.* 36. 27. What need is there then of Sanctification? for if the holy Ghoſt will dwell in us, he can take our wits and underſtandings, and underſtand all our meditations for us, without any ſuch actuall concurrence of ours, as might be requiſite for that end; if the Lord give himſelfe to be my righteouſnes and holines, what need I then theſe gifts of holines? ſo that this in ſumme is the Queſtion, If the Lord will give unto us himſelfe, what need we theſe gifts to worke any thing, which God is much more able to performe than we can be? this ſpringeth naturally from the doctrine. *Queſt.* 7.

Though

Though the Lord give us himselfe and his holy Spirit to dwell in us, yet is it needfull that we should be endued with all the gifts of the Spirit of grace that do accompany salvation. You will say what need is there then that the holy Ghost should dwell in us, or will not these carry an end our soules unto immortality? Truly we have need that the Lord should give us his holy Spirit to dwell in us, notwithstanding all the gifts of his grace, though they indeed are necessary conditions to be found in the soules of all Gods servants, *Heb.* 12. 14. *Follow peace with holines, without which no man shall see the Lord*; as if he made it not onely of absolute necessity unto salvation in another world, but for a comfortable condition in this world; *follow peace and holines*: as if they were ready to fly away from a man; and indeed the Originall word doth imply no lesse, for [διώκετε] doth signifie the pursuit of something that fleeth from a man, as *peace* will many times fly from one, & a man shall have much adoe to attaine unto it, *Psal.* 120. 6, 7. it is not easily attained unto, therefore should not be suffered to depart, but held

held fast when it is enjoyed: And so for *holines*, the Apostle would have us make an holy kinde of pursuite after it, as if it were still withdrawing it selfe from us, which cometh through the corruptions of our hearts, for wee are soone weary of holy duties, as prayer, or conference, or the like: if holines be in any thing, it soone groweth wearisome to flesh and bloud; but though our weake and feeble nature will be withdrawing us from holines, yet the Lord would have us to follow it, and pursue it; and so shall a man be withdrawn from the world, and from the temptations and bad examples thereof: doe not say, what, shall we be wiser than our fathers, & is not moderation best in all things? but consider what the Apostle saith, follow still after it, even unto perfection, and his words doe intimate the Reason of it, *Without which no man shall see the Lord*; for what is *holines* in its owne nature? it is that which giveth God his due, as righteousnesse giveth man his due; this is a maine ground why we are so slow in works of holines; for were they of another nature, and did they serve our turnes more

(as we thinke) we ſhould not then account them tedious; if a man were to ſit and tell money all day long, this is for my ſelfe (ſaith a man) and for my profit, and if it were for another, we ſhould not thinke the time long, it may be, about that work neither: but (mind you) when it cometh to any thing which doth concerne the Lord, then its ſo farre above a mans reach, whatſoever we have to doe in the things of God, that we ſhould ſoone be weary of reaching forth our hands all the day long unto the Lord, and to be conſtantly *for God, from God,* and *with God* in all our actions; our baſe ſpirits are ſoone ready to be withdrawing from the Lord, therefore the Apoſtle biddeth us, *Follow after peace and holines without which* &c. ſo that great is the neceſſity of holines, and worthy to be followed after; for though a mans owne heart, and the world, and men, and Satan withdraw us from it, yet *follow after it; for without it no man ſhall ſee God*; there is a kinde of holines which ſome men have attained unto many a faire day agoe, but tis a thouſand to one whether it be the holines that doth accom-

company salvation, for that holines is not easily attained unto, but the other will easily cleave close unto a man. Now if you shall aske me,

Wherefore the Lord will have us pursue after holines? and what needeth it? if the Spirit of holines dwell in me by an Everlasting Covenant (if it did withdraw from us as it did from *Adam*, it was another matter, but) though it may be quenched in us, yet it abideth for ever; what need then of gifts of holinesse? *Quest.*

That one word may be sufficient which we finde, 2 *Tim.* 2. *If any man purge himselfe from these evills, he shall be* &c. This sheweth us why gifts of holines are requisite to be in Gods people, namely, that they might become meet instruments in the hand of God, and fitted unto every good word and worke; therefore it is, that the Lord will have us to be filled with all the gifts of righteousnes, and fruits of his Spirit; that we might be the more fit Temples for the holy Ghost to dwell in, and this is the principall Reason of the point. *Answ.*

If then there be such gifts of holines, *Quest.*

what need the *holy Ghoſt dwell* in us? is it not enough that he ſhould ſhed abroad theſe things into our hearts? cannot the Lord carry an end the worke of our ſalvation by theſe gifts?

Anſw. There is need that the holy Ghoſt ſhould dwell in us notwithſtanding. 1. To keepe theſe gifts in us. 2. To Act them in us. 3. To witneſſe unto our ſoules by theſe, for our comfort, and the good one of another. Some Scriptures for all theſe.

1. That there is need of the holy Ghoſt, that he ſhould keepe theſe in us. 2 *Tim.* 1. 14. there is a worthy thing committed unto us; how ſhall wee keepe it? not by our owne wit or wiſdome, carefull watchfullnes and faithfullnes (though ſuch things ought not to be wanting) but the charge is, *Keepe thoſe things, by the holy Ghoſt which dwelleth in us*; we ſtand in need of gifts to be fit inſtruments in the hand of God: we ſtand in need of the Spirit of God to maintaine that which God giveth us; though *Adams* gifts were in perfection, yet not having the holy Ghoſt to keepe them for him, they all fly

fly from him as ſoone as ever he had taſted of the forbidden fruit, and left him naked and deſperate; therefore in the Covenant of grace, the Lord giveth the *holy Ghoſt* to keepe ſtrong poſſeſſion in his ſervants againſt the ſtrong man armed.

2. Its the holy Ghoſt that Acteth the gifts given to us, and enableth them in us: for the *holy Ghoſt*, who keepeth poſſeſſion, doth derive continued ſtrength into our faith, which putteth life into all the gifts of God: and if you ſhall aske, how love, and patience, and all the reſt of the gifts of God doe worke? The *holy Ghoſt* ſtirreth up faith to looke unto Chriſt, who returneth ſtrength by his Spirit unto faith, & ſo faith worketh by love, and by meeknes, and by all the reſt of the fruits of the Spirit: thus the Spirit of God acteth according to what we read, *Rom.* 8. 14. Come to any holy duty, and it is the holy Ghoſt that leadeth you along and acteth in you; ſo *Ezek.* 36. 27. & 2 *Pet.* 1. 21. it is the Spirit of God that moveth us to any good worke, and that acteth the gifts of his grace in us.

3. It is the ſame Spirit of God alſo

that witnesseth to these gifts, and sheweth what gifts he hath given us; for such is the blindnes of the nature of all the sons of men, and it is a wonder to see, that generally Christians, when the Lord first worketh these gifts in them, not one of a thousand but they thinke they are in a sad and fearefull condition, and so they are very uncomfortable when they have greatest cause of rejoycing. But now least that we should always mistake that which the Lord hath given us, wee have received the Spirit of God, *that wee might know the things that are freely given unto us of God*, 1 Cor. 2. 12. He indeed taketh his owne time to discover it unto us, to some sooner, to some later; but this is his intendment, that he might honour his grace upon us by all the rich and gratious gifts, which he hath given us. He doth also reveale unto us the duties which he helpeth us to doe; *Rom.* 9. 1. The holy Ghost, that wrought in him this brotherly love, beareth him witnes also that he doth not lye, and that he had continuall sorrow in his heart, and that he could have wished to have been accursed from Christ, that they

they might be saved; it grieved him so much that the whole Nation should be destitute of the Lord Jesus Christ.

Thus we see what need there is that the holy Ghost should dwell in us, to keepe all the gifts of his grace in us, to Act them according to his will, and to discover to us what gratious gifts the Lord hath wrought in us, and what duties he hath helped us to doe, that we may be able to give Account of them, by the holy Ghost that dwelleth in us, and beareth witness with us. We see there is a necessity both of the gifts of grace, that we may be fit Temples for the holy Ghost to dwell in, and fit instruments for him to work by; there is need also the holy Ghost should dwell in us, for the causes we have spoken unto; And I might adde this, to *comfort us* in all the changes that may come upon us; it is a strong Scripture which we read in *John* 15. 26. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me* (our Divines have no place of more cleere evidence to prove the procession of the Spirit from

the Father) And the ſame Spirit teſtifieth to us, both what mighty redemption he hath wrought for us, and what grace he hath wrought in us; this the holy Ghoſt ſhall teſtifie, even he that proceedeth from the Father; and this is the comfort of Gods people. Thus wee ſee both theſe poynts opened to us.

Queſt. 3. How may we then imploy and improve this ſanctification wch the Lord hath given us, and which he keepeth and acteth in us by his Spirit, and whereunto he beareth witneſſe? How, or to what end ſhall we employ it, ſeeing the Lord undertaketh to doe theſe things for us?

Anſw. If the Lord Jeſus Chriſt by his Spirit giveth us theſe gifts, it is our part then firſt to ſee that we doe not reſt in any Sanctification which doth not ſpring from Chriſt, conveyed unto us by his Spirit conveying us to him. the Spirit knitteth us unto Chriſt, & Chriſt unto us; he worketh Faith in us to receive whatſoever the Lord giveth unto us, and by the ſame Faith worketh all our holineſſe for us, 1 *Cor.* 1. 30. *Chriſt is made unto us*, &c. Therefore we

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are to see him the principall author of all these things in us, and for us; this is the principall comfort of all gifts (Christ given in them) and the glory of all our safety; and so far as any of these lyeth in our Sanctification, we ought to see that it be Sanctification in Jesus Christ; and then it is so, when the Lord giveth us to look unto the Lord Jesus in it, and to it in him; and as we look for our holinesse to be perfect in *Jesus Christ*, so we look for continuall supply of it from him; and this it is to make Christ our Sanctification, when as whatsoever gift the Lord giveth us, we goe not forth in the strength of it, but in the strength of Jesus Christ. There may be a change in the soule, which may spring from a spirit of bondage, and may captivate our consciences unto the Law, that may restraine us from sin, and constraine us unto duty: but such holinesse springeth not alwayes from our union with Christ, for there may be a conscience of duty without sense of our need of Christ; as it was with the *Israelites* at *Mount Sinai*, Deut. 5. 27, 28, 29. *Goe thou neer* (say they to *Moses*) *and hear*

all

all that the Lord our God shall say, and speak thou unto us, all that the Lord our God shall speak unto thee, and we will heare it, and doe it. They have well said, all that they have spoken, saith the Lord. O that there were an heart in them, that they would fear me, &c. This I say therefore is the first thing to be attended unto, as ever ye would make a right use of your holinesse, see that it be such as floweth from Jesus Christ; and that there be not onely an heart awed with the Law, but waiting upon Christ to be all in all in us, and to us, so shall we neither neglect the gifts of God in us, nor Christ and his Spirit, but shall give due honour unto all of them together.

2 This may also Teach all Christians, not to trust upon the gifts of their holinesse, though they doe spring from the Holy Ghost himselfe, though they be such as are unchangeable, though they spring from Jesus Christ, and knit our soules in union with him; yet trust not in the gifts themselves; the Lord layeth it down as the Apostacy of *Israel*, Ezek. 16. 14, 15. Trust not therefore in any of these, but let all our confidence be in Jesus Christ, not in any

of

of the gifts of his Spirit whatsoever. For a little further opening of it.

1 Trust not in any gifts that you have received for the performance of any duty; for it is not the strongest Christian that is able to put forth a good thought, 2 *Cor.* 3. 5. but our sufficiency is of God, *John* 15. 5. And the Apostle *Paul* can not onely not doe any great matter by his owne strength and grace, but nothing at all without Jesus Christ; and therefore he giveth us to understand, that it is God that worketh in us both to will and to do, *Phil.* 2. 13. If therefore we have any new work to doe, look to the Lord Jesus Christ as fast by Faith, that he may carry an end all our works in us and for us; otherwise it is not any strength or grace in us, that can produce any good work, word, or thought; and therefore (mind you) the Apostle maketh it a principle of Christian Religion, that the just man *liveth by faith*, and he often mentioneth it, *Gal.* 2. 20. *The life which I now live in the flesh, I live by the faith of the Sonne of God*; where he putteth it into his owne experience: Why, did not he live by love, and patience,

ence, and zeale? &c. Yes, truly they were lively in him, if ever in any man, beſides our bleſſed Saviour: and yet notwithſtanding he never attributeth life to any of theſe gifts of his, but if he ſpeak of life, he maketh this his univerſall life, *I live by the faith of the Son of God*: and *I am able to doe all things through Chriſt which ſtrengtheneth me*, Phi. 4. 13. This is the true ſavour of a Chriſtian ſpirit, that when gifts are at the higheſt, the heart is then at the loweſt, 1 Cor. 15. 9, 10. the Apoſtle *Paul* there acknowledgeth himſelfe to be as one born out of due time; for (ſaith he) *I am leſſe than the leaſt of the Apoſtles, not meet to be called an Apoſtle, becauſe I perſecuted the Church of God; yea but by the grace of God I am what I am and his grace, which was beſtowed on me, was not in vaine, but I laboured more abundantly than they all, yet not I, but the grace of God in me.* This is truly ſpirituall ſanctification, that when the ſoule is full of the Holy Ghoſt, and gifts of the Holy Ghoſt, yet he is like a man in great penury, as having nothing of himſelfe, this is a marvelous ſpirituall poverty, and you ſhall ever find (and I deſire the Lord would

would open the hearts of his people to know what I ſpeak) that it Chriſtians have fallen, their greateſt falls have been in their moſt eminent and exemplary gifts. If you ſhall mark the ſins of all the ſervants of God, they have been chiefly found in the very exerciſe of their beſt gifts; let us take a little taſt of them, that we may learn to uſe our gifts in the ſtrength of Jeſus Chriſt. *Abraham* a man full of Faith, none went beyond him in the old nor new Teſtament, yet if you read of any failing in him, it is in regard of the acting of Faith: what made him afraid not once but the 2d time, that his wife would be taken from him by *Pharaoh*? Gen. 12. by *Abimelech*, Chap. 20. had not the Lord promiſed to bleſſe him whereſoever he came, *Gen.* 12. 2. He had ſo much of the knowledge and grace of God ſhining in him, that *Sarah* needed not to have diſſembled, and *Abimelech* (a poor Heathen) could ſay as much, Chap. 20. 16. *Behold thy Husband is to thee a covering of the eyes to all that are with thee, and with all other: thus ſhe was reproved:* As if he ſhould ſay, thou needeſt no ſhifts and lyes for thy protection,

and

and to be a vayle unto thee. This a poor Heathen can diſcern, that a man that hath God with him, needeth no other ſhifts nor covering to defend and ſhelter him. Thus we ſee that theſe great failings of *Abraham* were proper acts of unbeliefe.

Moſes a meek man, none like him for meekneſſe on the face of the earth, there is but one ſin ſtoried of him after he came to the Government of that ſtate, and this was his failing, *Heare now you Rebells, muſt we fetch you water out of this rock?* ſo he lift up his hand, & with his rod he ſmote the rock twice, *Numb.* 20. 10, 11. They provoked *Moſes* as meek as he was; ſometimes when *Aaron* and *Miriam* dealt as peremptorily with him, he was not moved from the meekneſſe of his ſpirit: But now he falleth into paſſion, and this was the very ſin for which the Lord excluded him out of *Canaan*, Numb. 27. 12, 13, 14. it was the breach of this royall grace, Chap. 20. 12. *Becauſe ye believed me not, to ſanctifie me in the eyes of the Children of Iſrael, therefore you ſhall not bring this Congregation into the Land which I have given them.* Which words

words shew us the reason of his failing in the grace wherein he so much abounded, *Because yee believed me not.* The Lord will have him know, that he must live by his Faith in his *meeknesse*; if any man think himselfe to be a meek man, and nothing shall over-wraſtle him there, if you believe not in God, but in your meeknesse, your confidence will soon faile you.

Peter, a man full of courage, and you read of two of his principall failings, and both in point of courage; he failed in the high Priests hall at the voyce of a damsell; and in the porch at the speech of another maid, and the third time, at the voyce of one that stood by. *Matth.* 26.69. &c. Whereas afterwards, when he lived by faith, he became undaunted before the whole Councell, *Act.* 4.13. Another failing of his in point of courage we read of *Gal.* 2.12. *He feared those of the Circumcision*; whereas before he did eat with the Gentiles &c. Thus the Apostle *Peters* eminent gifts, did not bring forth their fruits. Know therefore that the best of all your gifts, *faith, courage, meekness, wisdome, love to your brethren*, will faile, if

if you truſt in them, and you will be moſt apt to faile there wherein you do moſt excell.

If a man be wiſe, he ſhall faile in that point, and it may be in nothing ſo much as in that; even in thoſe things wherein he thinketh he walketh moſt wiſely; and ſuch an one will find moſt tryalls in point of his wiſedome, and the like will be found in all other graces, and all to this end, to teach the *Iſrael* of God to know that no man liveth by his wiſdome, nor by any thing in himſelfe, but by Faith in *Jeſus Chriſt*, whom God hath given unto his people, and who is onely able to give new ſupplyes of his ſpirit unto his ſervants, to act every gift which he hath given them.

I might have mentioned the example of *Sarah*, a meek and a quiet godly ſpirited woman, ſubject and obedient to her Husband, and called him *Lord*, *whoſe daughters you are while you doe well*, 1 Pet. 3. 6. and yet you know, one of her greateſt failings was in point of reverence to her Husband, *Gen.* 16. 5. *When ſhe ſaw that ſhe was deſpiſed, ſhe ſaid to her Husband, Thou doſt me wrong*, &c.

Where

Where is the reverence of *Sarah* now? Will you have the daughters of *Sarah* to imitate her herein? What had her Husband done? There was no fault in him in this matter, she had no reason to tax him upon this point, it was her owne Counsel, *verſ.* 2. that he should goe in to her maid, *that I may have Children by her*; therefore there was no colour of any just complaint on her part, yet see this meek spirited woman failed in the point of her meekneſſe herein, and did expresse no greater failing all her life long, that we read of; she was weak in Faith once, but there was great reason for that, her womb was dead, and her *Lord* (as she called him) was old also: Nor doth the Angel so much blame her about it, but that action wherein she most failed, was in that grace wherein she most abounded. And though every grace of the Spirit be of great force when the Lord doth act and move it, yet let a man goe forth in the strength of his greatest gifts, and if ever his heart faile him, it will be in them. Thinke not when you have done all you can, that you are worthy of any thing, but say that you are unprofita-

ble ſervants: For though ſanctification be the way wherein the Lord will poure out all his bleſſings upon his ſervants, yet he doth require them to boaſt in none of their excellencies, but look at them all, as freely given them of God; and conſider, that the right unto all, ſpringeth from fellowſhip with *Jeſus Chriſt*, that ſo not onely the gift is ſelfe is grace, but the bleſſing that followeth upon the gift is grace alſo; and ſuppoſe that we have attained all that we pray for, ſhall we then exalt our owne gifts? No, but let us ſay with *Jacob*, *I am leſſe than the leaſt of all the mercies and truth which thou haſt ſhewed unto thy ſervant.*

Doe not truſt, as not upon gifts, nor upon duties performed by thoſe gifts, to reach the bleſſing; ſo look not for your *Juſtification* from thence at all; for the Apoſtle is plaine, that he looked not for any thing for his righteouſneſs before his converſion; and after his converſion, he *counteth it all as droſſe and dung, that he might win Chriſt*, Phil. 3. 6, 7, 8. And, for our *faith*, they are not to be truſted upon as grounds of our faith; for all the gifts of our ſanctification

fication are fruits of our Faith; and therefore our Faith *is* ſaid *to worke by love*, Gal. 5. 6. and ſo it doth by all other gifts of the Spirit, and if they be fruits of Faith, then Faith is not built upon them.

And thus much of the ſecond Uſe which Chriſtians are to make of their Sanctification.

3 There is in the next place a point of *Witneſſe*, which this Sanctification doth yield, and the Spirit of God with it; the *water* beareth witneſſe to the *blood*, and the *blood* to the *water*, and the *Spirit* unto both, 1 *John* 5. 6, 7, 8. A mans owne Spirit beareth witneſſe alſo, *Rom.* 8. 16. And therefore as a witneſſe of God unto our Faith, we may lawfully hear what it ſpeaketh: But this is the life of a true Evidence, that all theſe gifts of God doe not bear witneſſe any further then a man ſeeth the Lord Jeſus working them in him, and for him; for it is Faith that maketh all the graces of the Goſpel active; and it is a condition ſo requiſite, that unleſſe our works be of Faith, and flow from it, they are not acceptable before God, *Heb.* 11. 6. Therefore unleſſe Faith car-

ry an end our works, they are not works of holineſſe, ſuch as ſhould bear witneſſe to the ſoule; therefore the Apoſtle doth ſtir up the *Corinthians* unto this mainly, *Examine your ſelves, whether you are in the faith*, 2 Cor. 13. 5. And if he doe exhort them to Examination, it is in point of Faith, & therefore Reverend *Forbes* of *Middleburgh* (who hath written a Sermon upon that Text) ſaith well, *That unleſſe men find faith in their holineſſe, none of all their ſanctification will become a ſound witneſſe of the grace of God unto them*; but if Faith be found, then you ſhall ſee Jeſus Chriſt accepting you, and breathing in you, except ye be reprobates.

There is a marvelous gratious witneſſe that Sanctification giveth unto him that liveth by Faith in *Jeſus Chriſt*, if it be in Chriſt, and work from him, and for him. This onely is that ſanctification which the *Lord* commendeth unto his ſervants to ſeek after it.

4 A fourth Uſe of our ſanctification is, that the Spirit of God helpeth us by it in point of *Rejoycing*; and therefore it is that you ſhall ſee the Servants of God rejoycing in their holineſſe,

lineſſe, ſo doth the Apoſtle *Paul*, 2 Cor. 1. 12. — *This is our rejoycing, the teſtimony of our conſcience*, &c. He rejoyceth at what the Lord doth by him, and with him, *Gal.* 6. 4. But what is it that maketh the Apoſtle rejoyce before God? When he rejoyceth in his work before the Lord, you ſhall ever find him rejoycing at the Lords acting theſe gifts in him, and bleſſing him in his work. Let us look upon two or three Scriptures for this end, 1 *Tim.* 1. 12, 13. So that (mind you) as he teeth God giving him theſe gifts, and enabling him unto the work, ſo he bleſſeth God in that behalfe. You ſhall find him alſo bleſſing God that had proſpered this worke of the Miniſtry whereſoever he came, 2 *Cor.* 2. 14. The Lord working in him and for him, maketh him to triumph and to over-wraſtle all the difficulties that he meeteth withall. The Lord had given him gifts, & taught him to exerciſe thoſe gifts, and doth accept him, and therefore he expreſſeth himſelfe in a marvelous ſtrong ſpeech, *Phil.* 1. 20, 21. *I am in nothing aſhamed*, &c. *for to me to live is Chriſt, and to dye is gaine. To me to live is Chriſt*; as if he had

ſaid, I have no life but from Chriſt, I put forth no act of life but for Chriſt; this is the ſum of all his converſation; and if Chriſt be his life, then death will be his advantage, and Chriſt will be magnified in either.

Thus we ſee how the Saints of God have made uſe of their Sanctification; they are carefull to ſee that it flow from Chriſt, and yet when they have it they dare not truſt in their beſt gifts for the leaſt duty, neither doe they look for their Faith from their beſt gifts, but they expect their beſt gifts to flow from their Faith: They make uſe of the teſtimony of their holineſſe when they ſee Chriſt in it, and Faith in it, and the Spirit of God carrying them along in the ways and duties thereof. Thus they ſee their holineſſe, and take comfort in it, & from the witneſſe of it, as that by which the Lord diſpenſeth comfort unto his people, when they receive it from the hands of Chriſt, & by Faith in him, by which they are taught of God to carry an end their whole converſation in his name.

5 Furthermore, as we receive it from Chriſt, and truſt not in it, but in Chriſt,

and receive the witneſſe of it in Chriſt, and in the Holy Spirit of Chriſt; and as we receive joy and comfort alſo which the Lord doth miniſter to us in a Sanctified courſe by his Holy Spirit, ſo we grow up and perfect our holineſſe which we have received in his name.

There is growth in grace, this Sanctification is not bedrid, Chriſtians are not as weak now, as they were ſeven years agoe, nor doe they ſtand at a ſtay, but goe forward in Chriſtianity; and hereupon the Apoſtle exhorteth the Epheſians, Chap. 4. 16. *To ſpeak the truth in love, that they may grow up into him in all things which is the head, even Chriſt*; Implying, that men that enter into the wayes of holineſſe, ought to grow on unto perfection in the fear of God, Job 17. 9. And many ſweet meanes the Lord hath appointed for this end; the communion of Gods people tendeth hereto, Prov. 13. 20. *He that walketh with the wiſe, ſhall learn wiſedome*; All the Ordinances of God are appointed for this end alſo, to beget and encreaſe Faith and holineſſe; therefore a Chriſtian in the uſe of all theſe Ordinances,

doth not ſtand at a ſtay, but is ſtill thriving and growing, and that not in his owne ſtrength, but in the ſtrength of *Jeſus Chriſt*, ſeeking for his acceptance and help in every duty he goeth about; and this is that the Apoſtle doth exhort the *Coloſſians* unto, Chap. 2. 6, 7. This ought Chriſtians mainly to attend unto, that as you ſee the branch, the more juice it ſucketh, the more fruitfull it is; ſo alſo it becometh the people of God to know, that the more need we ſtand in to be fruitfull, the more need we have to derive a continuall freſh ſupply from the Lord *Jeſus Chriſt*; that by his Spirit renewing grace in us, we may be enlarged, and carried an end in the wayes of God; whereas otherwiſe, the hearts of Chriſtians would ſoon faile to goe on in thoſe things wherein they deſire to be growing up unto perfection.

What is the reaſon that ſo many ſervants of God are not ſo lively in their profeſſion as they were wont to be many yeares agoe? Truly wee attend upon Ordinances, but it is onely upon the outward act of them, and not upon *Jeſus Chriſt* in them; this is many times wanting

wanting in the hearts of Gods people; but truly if this be our constant frame, and wee doe not recover our selves, then is not our sanctification such as floweth from fellowship with *Jesus Christ*; for you shall finde this to be true, that there is no gift of Christ, nor no sanctification accompanying salvation, but it doth knit us neerer and neerer unto Christ; and the more wee are filled with true spirituall gifts, the more empty wee are of our owne strength, and selfe-conceits; and so wee ought to be, otherwise we shall constantly finde this, that if the Lord doe not preserve this empty frame in us, the more full we are of any gift, the more full shall we be of our owne strength, and consequently the lesse need shall we feele of Christ; and if this be our constant frame, it will be a sad argument that our best sanctification will not endure but fall away, unlesse we be knit unto Christ by the Spirit of his grace; for by all true sanctification we are the more knit unto him, so that if any man would know whether the superscription of Christ and his Image be stamped upon his sanctification, this

you

you ſhall ever finde to be the ſtampe of the grace of Chriſt, that the more you receive from him, the more you ſtand in need of him; in ſo much that notwithſtanding all the gifts of the Spirit, there is not the ableſt Miniſter of the New Teſtament, but (if his gifts flow from the Spirit of Chriſt, and knit you unto Chriſt) you will finde as great need to cleave unto Chriſt, as ever you did the firſt day when you came trembling into the Pulpit. If therefore wee feele our ſelves full, ſo that the more we have received, the more ſufficient we are, and goe not about the duties we have in hand in feare & trembling, but in ſelfe-confidence, if this be our uſuall and conſtant practiſe, it is but counterfeit Chriſtianity; I doe not ſay that the gifts are counterfeit, for they are from the Spirit of God, and men may by them be very ſerviceable to Church and Common-weale, but this is certaine, that the ſtronger and the more your gifts are, if you ſit looſe from Chriſt, the emptier your hearts are of him. But you will ſay, may not a Chriſtian be full of himſelfe, and depend upon the ſtrength of his owne gifts?

gifts? Yes, God forbid I ſhould deny that, for the beſt Chriſtians have gone aſtray in the exerciſe of their beſt gifts; and hereupon *Abraham* hath been wanting in faith, *Moſes* in meekneſs, *Peter* in courage, and *Sarah* in her modeſty, they have been ſo apt to truſt upon thoſe graces of God, wherein they have moſt abounded, that they have principally failed therein: but this you ſhall finde, that (if they have been overtaken once or twice) as the burnt childe dreads the fire, ſo they grow to be more ſenſible of their need of Chriſt, more fearfull of departing from him, more carefull to cleave unto him, that they might grow up in his Name unto all well pleaſing in his ſight. If therefore there be a ſanctification that ſtandeth at a ſtay in any man, it is a great ſuſpition whether the gifts thereof flow from fellowſhip with *Chriſt*, or no; if gifts be truly ſpirituall, a man ſhall uſually grow up in them, *Habenti dabitur*. Imploy them, and multiply them; but if you imploy the gifts you have received, in your owne ſtrength, and you are now full of your owne ſanctification, truly this is but frothy work, and doth not con-

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very true nor lively nourishment and comfort: but the comfort and life is to him that in his most spirituall gifts & best performances, is empty of himselfe, and onely full of *Jesus Christ*, to live or dye is his advantage.

This is the Use which I would commend unto you touching your Christian sanctification. Thus we see sundry things have been cleered from this doctrine concerning the Covenant of grace. There remaineth another thing to be resolved and cleered from the doctrine; for if God in the Covenant of his grace doe give himselfe to be *a God* to *Abraham*, and to his seede, It is then to be enquired, How God the Father giveth himselfe, and how the Son, and how the holy Ghost giveth himselfe; for these are the fundamentalls of the Covenant of grace, and necessary to be opened for cleering the doctrine of it.

Quest. How God the *Father* doth give himselfe to be a God in Covenant to *Abraham*, and to his seed, that is, to the faithfull seed of *Abraham*.

Answ. All the Persons in Trinity concurre in works *ad extra*, in works upon the Crea-

Creature. They give themselves by a Threefold worke or Act.

1. The first Act of God is (having chosen us in his Sonne) He gave forth his owne Sonne out of his bosome for the redemption of *Abraham* & his seed; that is the first and fundamentall of all the rest that God doth put forth, or any other Person in Trinity, for the applying of the Covenant unto the hearts of his people; And God in giving his Sonne doth give himselfe, *Isai.* 9. 6. *Joh.* 10. 30. & 1 *Joh.* 2. 23. *Rom.* 5. 8. *Joh.* 3. 16. And as God giveth us his Sonne, so *he giveth us all things else in his Sonne*, Rom. 8. 32. So then this is the first and the great worke of God, that he hath given his Son out of his own bosome, to take our nature upon him, to lead a miserable life, and to dye a cursed death, and in him hath given all his Attributes, his mercy, and power unto the sonnes of men; an undoubted signe that God intendeth to give himselfe in the Covenant of grace unto his people, when he giveth Jesus Christ himselfe in that Covenant, as he doth expressely, *Isa.* 42. 6. where wee may see that God giveth another, even that God

God the Father giveth God the Sonne. Thus it is a gift of the Covenant that God giveth his Sonne to be the foundation of the Covenant, and the chiefe bleſſing of it. And *Chap.* 49. 8. He ſpeaketh to the ſame purpoſe. *No man hath ſeene God at any time,* (Joh. 1. 18.) nor can ſee him; nor will God the Father have immediate fellowſhip with any creature; but the onely begotten Sonne of the Father, the Lord hath given him that he might reveale him; Thus wee may perceive that the Lord is gratious and marvellous gratious in that he giveth us his Sonne, his deare Sonne, the ſecond Perſon in Trinity; and thus he ſaith to his Elect; *I will be a God unto thee, and give thee my Sonne that ſhall redeeme thee out of all diſtreſſe and danger.* Thus doth the Lord for his people, and it is a cleere evidence of his grace, and ſheweth that his love unto his people is beyond all banks and bottome; for the Lord to give us his Sonne, and this Sonne ſo ſoone as he was promiſed, his people ſaw him a farre off. *Joh.* 8. 56. *Your father Abraham rejoyced to ſee my day, and he ſaw it, and was glad.* For when the Lord Jeſus Chriſt was promiſed unto him,

him, *Gen.* 17. 16, 17. and the Lord had ſaid unto him, I will bleſſe *Sarah* and give thee a ſonne of her, yea I will bleſſe her, &c. Then *Abraham* fell upon his face and laughed; he did rejoyce that the Lord would give him a Saviour out of his loynes: how it could be brought to paſſe it may be he knew not, but by a ſpirit of Prophecy did he diſcerne it no doubt. This is the firſt worke of God in giving himſelfe by Covenant, and this was done long agoe before we were borne; he gave him in his eternall counſell when he did elect us in him: he gave him when he ſent him into the world. But this is more when

2. He giveth us *unto* his Chriſt *by Covenant*, and draweth us unto him, and *giveth Chriſt unto us alſo*. And this grace of God cometh neerer us; the other did leave us like lambs in a large paſture, but now as He giveth us unto Chriſt, ſo he giveth him unto us, and both in preſent poſſeſſion. And this the Father doth, *Joh.* 6. 44. for *no man* (ſaith Chriſt) *can come to me, except the Father which hath ſent me draw him; and every one that hath heard and learned of the Father cometh unto me*. Now this

kinde

kinde of hearing and learning of the Father, is a ſtrange kinde of learning which the Lord Teacheth the ſoule by —when he draweth him unto Chriſt, an effectuall Teaching and powerfull. 1 *Cor.* 1. 9. This is your *effectuall calling*; and this is the Lords giving us unto his Sonne, *John* 6. 37. All this is properly the worke of the Father. Men are ſaid to be well given when they give themſelves to their bookes, to their works, and buſineſſe, but this we may well ſay, that we are indeed well given when the Lord giveth us unto his Sonne; for otherwiſe we are but in an ill ſtate, which way ſoever we are given.

Queſt. If you ſhall aske, How the Father giveth us, and calleth us, and draweth us into fellowſhip with his Sonne? (for they are Scripture-phraſes, and all of them of like value in Scripture-ſenſe.)

Anſw. In a word, The Lord draweth us unto his Sonne by his Spirit, and calleth, us as by his word, ſo by his Spirit alſo, and giveth us by his word and Spirit unto Jeſus Chriſt. In this thing I ſhall ſpeake no more unto you, than what

what you have often heard, and I suppose long agoe received; As that the Lord calleth his people out of their sinnes by the light of the Law, and by the Spirit of *bondage*; he setteth home the Law effectually unto the soule, and thereby draweth us from sin and from the world in some measure, that we have now no minde to those things which before we were full of delight in, whether they be sinnes against the Law, or sinnes against the Gospell: it is the Lords usuall dealing by his Spirit to set home sinnes against both, in so much that thereby we come to be afflicted with some kinde of trembling and feare and torment about our spirituall estate. And thus it was with *Saul* (who afterwards was *Paul*) *Act.* 9. 3, 4, 5, 6. when Christ called unto him out of heaven, and challenged and convinced him of sinne, he all trembling and astonished said, *Lord, what wilt thou have me to doe?* So it was with the Iaylor, Acts 16. 29. After the Lord had shaken his heart with an earth-quake (which is a sanction of the Law, and a ratification of it, as all Gods judgements are) he called for a light, and

sprang in, *and came trembling to Paul and Silas.* Thus the Lord draweth men out of themselves, and their sinfull wayes by a spirit of bondage, whereby they are convinced of sinne, and desert of Gods wrath, are greatly and deeply afflicted with feare: concerning which the Apostle *Paul* saith, 2 *Tim.* 1. 7. *God hath not given us the Spirit of feare* (or bondage) *but of power, of love, and of a sound mind,* &c. Such feare also the Apostle *John* speaketh of, 1 *Joh.* 4. 18. when he saith, *Perfect love casteth out feare, for feare hath torment*; which commeth from the sense of a mans estate; whereby he is forced to cry out many times, and to say, woe worth my soule, that ever I was borne, for the Lord casteth me to possesse all my sinnes, and presseth me downe to the nethermost hell. This is one worke of the Spirit of bondage, by which the Lord draweth the soule out of it selfe and sinne, though of it selfe the spirit of feare goeth no further than to shake a mans carnall confidence; which is accompanyed with Anguish and Torment, 1 *Joh.* 4. 18. *Rev.* 9. 3. & 11. 10.

Beſides this Spirit of Bondage, the Lord hath another work, which is called a Spirit of *Burning*, Mal. 4. 1. *The day cometh*, &c. This is a Spirit of *burning*; let us ſpeak unto it a little; the Prophet ſaith, *I ſhall leave them neither root nor branch.* There are two things in the root.

1. The firſt is the *Roote of Abrahams Covenant*, which this people much truſted upon; and that is it of which *John Baptiſt* ſpeaketh, *Now the axe is layd to the roote of the Tree*, &c. and this he ſpake (*Mat.* 3. 9.) after he had ſaid, *Thinke not to ſay within your your ſelves, Wee have Abraham to our father*, verſ. 8. So that all the confidence that they had in *Abrahams Covenant*, and *Temple*, and *Tabernacle*, and ſuch things, is burnt up, and ſo they have no roote left them to ſtand upon. And this is one thing intended by the *Roote*. But

2. Secondly, there is ſomething more in it, for with this Spirit of *burning*, the Lord by the power of this Spirit doth cut us off from any power of our owne naturall gifts, and parts, and ſpirituall gifts alſo, whereby we thought to lay hold on Jeſus Chriſt; and we are

cut off hereby from all the confidences that we have in our owne sufficiency; when once the Lord intendeth to bring a soule unto himselfe; for there is an usuall confidence that we have in our owne state, though the Lord have cut us off from hope in the righteousnesse of our parents, and from boasting of his Ordinances, yet we thinke there is some power still left us, and therefore we hope and will seeke in our owne strength, that the Lord may reveale himselfe to us in mercy and peace; but when the Lord cometh neerer unto us, he will shew us how unable we are to take up the least good resolution, we shall finde our selves, like bruised reeds unable to hold up our heads; for Christ came to seeke and to save that which was *lost*, so that Christ will not declare himselfe to seeke us untill we be lost, and therefore he saith, *Matth.* 16. 24. *If any man will come after me, let him deny himselfe, and follow me*; And according hereunto it is that those converts, *Acts* 2.37. doe cry out when they were pricked in their heart, and said unto *Peter*, and to the rest of the Apostles, *Men and brethren, what shall wee doe?*

Hence

Hence it is alſo that the poore ſoules that came unto Chriſt, *Matth.* 12. 20. were like bruiſed reeds that could not hold up their heads, for the Lord in this caſe bruiſeth them, & layeth them low, that they ſee no more hope of mercy, nor likelihood that God ſhould ſhew them any hope. Thus doth the Lord *burne* up the *Root of Abrahams Covenant* wherein men truſt, and the *Roote of all our ſelfe-ſufficiency*, that now wee find our ſelves dryed up & our ſtrength conſumed, that now we are not able to thinke as of our ſelves a good thought.

And againe the Lord by this ſpirit of burning doth burne up all our *branches* alſo, how faire and greene ſoever they have been; All our faſtings, and humiliations, and almſdeeds, and prayers, ſuch things as the Phariſees much boaſted in, *Matth.* 6. 1, 2, 3. &c. but theſe things are all burnt up. The fruit of bondage worketh unto feare, and now all the hope is that a man ſetteth upon reformation; but if the Lord love a mans ſoule, he will not let him ſtay there, but goeth further with him, and ſheweth him that his prayers and faſt-

ings, are all empty and fall short of the life and power of Jesus Christ; but yet the soule is not quite out of hope, though the Law cannot save me, if it cannot, I must get me unto Jesus Christ, and lay hold upon him for salvation; as if all were to be had by faith in Jesus Christ, if once we can lay hold upon him, and nothing else were required but faith in Christ, and thereby my laying hold upon him: I see plainly (saith a man in this case) that there is no hope in me, as hath been rightly observed, and therefore Ile trust upon *Jesus Christ*, and give up my selfe to him: but now if the Lord love thy soule, he will not suffer thee there to rest, he will not leave thee so, He will presse thee further. How comest thou by faith in Christ? Why, thou tookest it up of thine owne accord, thou thoughtest all thy gifts and duties were in vaine, and therefore now thou wilt believe in Jesus Christ: Is it so easie a matter? Can any man come unto Christ except the Father draw him? And is thy faith any more than a resolution of thine owne, when thou wast convinced of the emptinesse of thine owne gifts and abilities? When

When this ſpirit of burning hath blaſted this thy faith alſo, and that by the cleere evidence of the Goſpel put upon it. Now ſaith the ſoule, I ſee that I am not in Chriſt, though I ſaid that I would truſt in Chriſt, yet I ſee, it is not every one that ſaith, *Lord, Lord, ſhall enter into the kingdome of heaven.* Now I ſee it is not my faith (ſuch a Faith as mine is) that will reach Jeſus Chriſt; it is not a faith of my own undertaking that will ſerve the turne. I ſee now Chriſt alone muſt worke this great worke in me, and Chriſt in the way of his owne Ordinances, therefore I muſt looke for it in his word, and in the fellowſhip of the Sacraments; therefore I will look up unto the Lord in all theſe, and waite for him, and ſeek him therein: And I hope I can ſeeke and waite in that way, though I can do nothing elſe, and ſo the poore ſoule maketh account that in time he ſhall finde Chriſt in the Ordinances, and ſo hammereth out a faith from thence, and therein bleſſeth himſelfe. Now (minde you) the Spirit of God (when the Lord God the Father will draw home the ſoule throughly to Jeſus

Christ) will burne up all thy confidence; for if thy soule be not utterly lost, so long as it hath any roote, or power in it selfe, it is not come to an utter selfe-deniall; though I cannot worke I will believe, and if I cannot believe, I can waite that I may believe, and so here is still the old roote of *Adam* left alive in us, whereby men seeke to establish their owne righteousnesse. This old roote putteth forth it selfe, and will not suffer the soule to be wholly *from* Christ and *for* Christ alone, and all because there is a sprigge of *Adam* left in the soule; whence it is, that the soule is marvellously apt to have hope and confidence more or lesse from some vertue or power in himselfe, therefore its no small matter to be cut off from *Adam*; thats contrary to nature; As saith the Apostle, *Rom.* 11. 24. this is a marvellous strong work, when the Spirit of God comes to act things contrary to nature; for nature is fully possessed, that what God commandeth, I am able to doe it: nature will not be perswaded to the contrary; If I heare God command any thing, I will doe it (saith a carnall heart) and if I cannot

doe

do it, I will believe, and if I cannot believe I will waite, and I can waite that I may believe; this is ſtill but nature: Now when the Lord cometh indeed to ingraffe us into Jeſus Chriſt, this is quite contrary to nature. Why, wherein is it ſo contrary? I anſwer, whereas nature is active for it ſelfe, now it cometh to paſſe, that whereas a ſoul hath been ſtirring and buſie in his owne ſtrength, at length the Spirit of God, by the mighty power of his grace, being ſhed abroad into the ſoule, doth burn up root and branch, not onely the root of *Abraham's* Covenant, but all the fatneſſe of the root of the *Wild Olive*, by which we are fat and lively to all ſpirituall work in our owne apprehenſions; ſo that we work in our owne ſtrength, untill the Lord come and cut us quite down, and make us to ſee that there is not the leaſt good thought, as of our ſelves, and therefore unleſſe the Lord be wonderfully gratious unto us, we cannot be ſaved, till it come unto this, the ſoule is not fit for Jeſus Chriſt.

Thus the Spirit of God may worke powerfully in the hearts of men, and burn up their root and branch, and this

a ſpirit of burning may doe, and yet leave the ſoule in a damnable condition for ought I know, and ſuch as many a ſoule may be in, and yet never come to enjoy ſaving fellowſhip with Jeſus Chriſt; therefore as this is one arm of God ſtretched forth for the ſalvation of his people, when he draweth them out of themſelves, by a Spirit Of { Bondage / Burning } towards Chriſt: So

2 There is a further work of God in drawing us home throughly and effectually to Jeſus Chriſt, when he giveth the Spirit of Adoption, which reacheth beyond all the former work; he hath cut us off from our ſelves, and now we ſtand in a ſtate quite contrary to nature, and if any ſaving work be wrought in us, it is quite contrary to nature; if any thing fall upon the heart and ſoule of a man, to bring his will to this paſſe, to lye downe at Gods feet, that he knoweth not what to doe, and yet whatſoever the Lord calleth him unto, he is willing, if it were poſſible to be done, he would run through fire and water to doe it: but he findeth himſelfe unable to doe any thing,

thing, and now he will tell you that *to believe* is as impoſſible for him as to build a world: why then bid him wait, waite? ſaith he, I, but I cannot waite, and if I ſeek the Lord, I cannot find him, and I ſee others of Gods ſervants wrought upon graciouſly, but dead-hearted I, nothing will work upon me; now in ſuch a caſe as this, the Spirit of God cometh into the heart of a Chriſtian, and taketh poſſeſſion of the ſoule for Jeſus Chriſt, and ſo draweth the ſoule to Chriſt, and maketh it there to ſtay, and there to lye down, and to be willing to be drawne yet neerer and neerer unto Chriſt, and to be carried an end by him, to take all from him, & to give all the glory to him. This Spirit of Adoption doth give a man a Son-like frame to lye proſtrate at his Fathers will, like unto the Prodigall Son, *Luke* 15. 17, 18, 19. who when he came to himſelfe, and ſaw how unable he was to provide for himſelfe, and how unworthy he was that his Father ſhould doe any thing for him, he came and lay downe at the feet of his Father, for he is unable and unworthy of any mercy. Now this ſtooping of the heart unto

unto God, and yielding unto him to doe with us as seemeth good in his own eyes, is such a prostration of the heart, wherein the Lord hath taken possession of the soule, that now a man is led unto fellowship with Christ, that there is *None in Heaven but him, none in the earth in comparison of him that the soule desireth after*; and now a man waiteth upon Christ to see what he will doe for him; and though he cannot tell you that he waiteth, yet he doth waite, that he may be helped of God, to depend upon him. Thus he receiveth all from Christ, and giveth all unto him. This is the Fathers drawing of the soule, which is expounded to be *the hearing and learning of the Father*, of which *John* speaketh, *ch. 6. 45. He that hath heard and learned of the Father, cometh unto me*; which is, when the Lord hath drawne the soule out of his naturall corruptions, legall reformations, pretences of Faith, and waiting upon Christ in his owne strength for Faith, if it be wanting: Then when the soul doth lie at his feet to be disposed of according to the will of God, and is in some measure subject unto the Lord, though not so much as

he

he could deſire; and therefore now the ſoule doth not content or bleſſe himſelfe in any gifts or works of his own, but yieldeth himſelfe humbly to the Lord, to work in him both will and deed of his owne good pleaſure, and to teach him how to ſeek, and waite, and believe, and long after Jeſus Chriſt, theſe things he waiteth for: Otherwiſe untill he be thus taught of God, the ſoule will alwayes think that he can doe ſomething; and is not able to come out of himſelf to utter denyall of himſelfe; but if any man will come unto Chriſt, he muſt deny himſelfe, even all his owne gifts, and parts, and good works whatſoever; for a man is never utterly denyed, untill there be nothing left of which a man can ſay, This I am able to doe, or this is an hopefull thing in me; and when it cometh to this paſſe, then will the ſoule lie down at the will of God, and acknowledge, that if the Lord would never ſhew him mercy, juſt and righteous are his judgements. Now when the ſoule and will of a Chriſtian are convinced of theſe things, as well as his judgement, that now he waiteth upon Chriſt as well

that

that he may be able to waite and seek the Lord, as he doth for any other good thing from the Lord, he waiteth now upon the Lord for a poor spirit, and cannot perke up himselfe, no more then a bruised Reed can doe. Thus when it cometh unto saving work, the will and soule of a man is so cast downe, that a man cannot tell what to make of himselfe, but there he lieth to see what the Lord will doe with him, whether he will reach forth the hand of salvation unto him or no. In this case the soule is left utterly void, and hath in himself neither root nor branch, but seeth how unable he is in himselfe to beleeve or waite; nor can he tell whether Jesus Christ be his portion, and now doth the Lord take possession, and fill the empty soule.

If you ask me how this spirit cometh into the soule to make it thus to stoop unto Christ?

You shall find that the Lord useth to convey himselfe unto the soule in some word of Promise of the Gospel that sheweth unto the soule the riches of the grace of God in Jesus Christ; something or other is declared of Christ.

Christ. This word being taught in the publick Ministry of the word, or brought to remembrance in some spirituall duty, as Prayer, or Conference, or the like, (for I will not limit the Holy One of *Israel*) yet usually is is done in the Ministry of the Gospel; and though the Lord doth not limit himselfe, yet he doth limit us to attend upon the means which he usually worketh by; but whatsoever the way be, this is the manner of Gods working, he doth universally come into the soul in some word or other of his grace; as for instance, that in 2 *Cor.* 5. 19. or that in 1 *Tim.* 1. 15. In some such word of his grace he cometh and putteth life into the soule, and maketh it somwhat quiet, and causeth it to see that there is hope in *Israel*, and the Lord is able, and there is riches enough in Christ to save me. By such kind of work it is that the Lord bringeth the soules of his servants effectually to Christ, and now hath God the Father given us unto him, and untill now thou never cameſt unto him savingly. This is the second Act whereby God the Father giveth himselfe unto the soule.

The

The third act or work followeth both theſe, as ſoone as ever the Lord hath given this ſelfe-denying ſpirit unto the ſoule, and hath made it like unto a bruiſed Reed, or like a Traveller that is out of his way, and willing to take any man by the hand that will lead him into his way againe; when the ſoule is in ſuch a frame, the Lord cometh with a third act of Reconcilement. The firſt work was of *Conviction*, the ſecond of *Proſtration*, the third of *Reconciliation*. This is the third work of the Father, though there is in all theſe works a concurrence of the whole *Trinity*, yet ſome are more proper unto each Perſon, as our Catechiſmes teach us, and we are not wont to ſcruple ſuch expreſſions in them. God the Father created us, and we cannot expound it; but as God the Father created us at the firſt, ſo he doth again create you, or elſe if we acknowledg it in the one, and not in the other, we do wrong unto God, even to the Father. Well, he is then reconciled unto us, having given unto us the Spirit of his Son; & now he doth pronounce us reconciled unto him, this is the work which is ſpoken of *Rom.* 5. 10.

10. and this is the work of God the Father, according to that was before alledged, 2 *Cor.* 5. 19. *God was in Christ reconciling the world*, &c. Now there are two acts of God as fruits that follow hereupon, and both of them done at once upon the soule.

1 The first is *Adoption*, whereby he maketh us his Children, as *Gal.* 4. 4, 5, 6. & *John* 1. 12. So that now we are the *Brethren* of Christ, and the *Sons* of the Eternall God; *Adoption* is properly the work of the Father, but Christ being the naturall Son of God, we must be knit unto him, before we can be accounted Sons.

2 The second is *Justification*, Rom. 8. 33, 34. This is the Fathers work, and it is principally attributed unto him to forgive our iniquities, and to make reconciliation in Christ Jesus. And look as it is in our naturall Being, so soon as ever we have received naturall life from *Adam*, we become the Sons of *Adam*, and his sin is imputed unto us: so it is in the new birth, as soon as ever the life of Christ is shed abroad into our hearts, so soon are we Heires of Christ, and the righteousnes

of the second *Adam* is imputed unto us now to our Justification, as the sin of *Adam* before was to our Condemnation.

Use 1. The Doctrine it selfe is but an Use, but I desire that we may all of us apply it unto our selves. It will be a help to us for our *Instruction*, to Teach us how we came to saving fellowship with God in Jesus Christ, and wherein lieth our spirituall union with Christ, and how it is wrought and obtained; and this is necessary, for as it hath been observed by others, so we may now gather it from what we have heard, that there be 4 sorts of men that fall short of this union with Christ.

1 You have some that blesse themselves in their naturall estate, it may be they are rich, and honourable among men; well, they blesse themselves in that estate, and will never goe any further.

2 There is another sort that are convinced of the danger of their naturall estate, they dare not rest there, and hereupon they fall upon Reformations, and so to duties of Humiliation, and such like, wherein they find (as they con-

ceive) such a blessed change, and so much comfort as doth satisfie them. And indeed God doth comfort men in their Reformation, for God will have no man lose by him, *Mat.* 6. 2, 5. Hypocrites have their reward for their Alms and for their Prayers. *Herod* when he heard *John, reformed many things, and heard him gladly*, Mark 6. 20. here was a great change, and doubtlesse much comfort in that gladnesse, yet these men never had the work of God the Father, to burn up all that they had received by any strength of their owne.

3. A third sort goe a step beyond these, they have been convinced that they went forth to Reformation in their owne strength: they plainly see it, and discerne it, and therefore they know that it is impossible to be saved by the righteousnesse of the Law, and that it is not of works, neither of one kind, nor of another; they are convinced that Faith onely must doe the deed, and upon this ground they will take up Faith to believe in Christ for Salvation, and that Faith, which formerly they have pitched upon their good duties, they will now pitch upon Christ;

but ſtill it is the ſame Faith, for the root is not yet burnt up, the old corruption ſtill remaineth in them, and ſo here is your old faith ſtill tranſlated from one object to another; it was faſtned before upon your duties and reformations, and now upon Chriſt (though by creature-ſtrength) and now a man is ready to plead and ſay, If God had not loved me, he would never have ſet me upon ſuch reformations, nor have enlarged me with ſuch comforts, if he had not been well pleaſed with me in Jeſus Chriſt. And though I have been ſometimes burnt up touching my hope in reformation, yet I have tranſlated my Faith to Jeſus Chriſt; but how came you to doe that? Why, I ſaw my hopes in my owne reformation would not ſerve my turne, and therefore I believed in Jeſus Chriſt, and now ſhall nothing draw me from him, nor pull me from my confidence, for I have built upon ſome word of God, and ſome Promiſe of his made unto ſuch reformation as I have ſet upon, and is not this true Faith in Jeſus Chriſt? This is far from true Faith, it is no other but a ſtrong fallacy wherby the Devil doth cheat men,

men, and in truth this Faith is but a Faith of a mans owne making (that I may so speak) it is no more than a spirit of Burning at the best, that hath burnt up his confidence in his owne works, and taught him to resolve in his judgment to believe on Jesus Christ.

4 There is a fourth sort also that fall far short of Christ too, and yet goe beyond all these; they goe beyond works, and beyond this Faith also we we have spoken of, which was not a lively Faith in Christ whereby we are justified, but men justifie themselves by it, God doth not justifie them. Now this fourth sort come plainly to see that their Faith is shaken, and they dare not look God in the face, to justifie the truth of their Faith before him; it is true, many an heavenly spirited man cannot tell what will become of him, nor can he tell whether his Faith be sound, but many an Hypocrite also is so far convinced, that he cannot tell what will become of him, nor can he say that his Faith is right, nor that he is able to believe: What saith the soule now in such a case as this? He will say, I see it is not my Reformation, nor

my Faith that will serve the turn, what is it then? I see that now I must *waite* upon Christ that I may believe, and unto him I must *seek* for helpe. Is not this foule in a state of everlasting fellowship with Christ? Truly this is that which the Lord many times bringeth the soules of his Servants unto, but he leaveth them not there, if he mean to doe them good; for I would examine again, how camest thou to *waite* upon Jesus Christ? thou hast been driven out of conceit of thy former Faith, and so hast been forced, and hast seen a necessity to wait upon Christ for Faith, or else thou could not believe; force of Argument hath constrained thee thus far; if thou hast taken up a course of waiting only upon this ground, here is a spark of old *Adam* still kept alive in thee: Thou art able to seek and wait upon Christ, and yet I cannot promise thee that thou hast any part or portion in him. But a soule will say, *Hath not the Lord made gratious Promises to all those that seeke for him?* Hath he not said that *all they are blessed that waite for him?* Isa. 30. 18. And am not I wrapped up hereby in a bundle of grace and peace? Mind you, there

there is no promise of life made to those that wait & seek in their own strength, who being driven to it, have taken it up by their own reformations, though I grant it is true, that every one that waiteth for, and seeketh the Lord aright, is driven unto it by the Lord, yet if ever the Lord mean to save you, he will rend, as it were the caule from the heart, I mean he will pluck away all the confidence you have built upon; as man would rend the intralls of a Beast from him, so the Lord will bring you to a flat deniall of your selves, and that you have neither good will nor deed, as of your selves: And, you will find, you know not what God will doe with you, but this you know, that whatsoever he doth, he is most righteous. When the Spirit of God cometh as a Comforter, he will in this manner convince the soul of a man that he hath heretofore hung upon his reformations for hope & comfort, but now he is brought plainly to see and flatly to deny, that he hath so much as one drop of the fatnes of the true Olive tree in him, when he most trusted unto his own excellencies. Now a man being thus far brought on, doth not only de-

by himselfe in his judgement, but in his will, and is ready to say as *David* sometimes did, *If the Lord say he hath no pleasure in me, here I am, let him doe unto me as seemeth him good.* The Lord is righteous in all that cometh upon me: this onely the soul hath for his support in such a case, the Lord is able to doe all for me that I stand in need of; If he shew me no mercy, he is just, if he be gracious I shall live to praise him. Now when a mans will is thus subdued, that he hath no will of his owne to be guided by, but onely the will of God; this is true brokennesse of heart, when not onely the judgement, but the heart and will is broken. The soule being thus convinced, that neither his working, nor believing, nor waiting, nor seeking, as of himselfe, will doe him any good, there is no mercy that he can challenge for any goodnesse sake of his owne; then cometh the *Holy Ghost* in some declaration of Gods free love, and taketh possession of the heart, and then the soule beginneth to pant after Jesus Christ, and nothing in Heaven but him, nor in the Earth besides him. The soule being thus wrought upon beginneth to put forth it selfe towards the Lord Jesus, but the Holy Ghost having taken possession before, *helpeth our infirmities*, Rom. 8. 26, 27. He alone must help us, and no other.

FINIS.

CERTAIN QUERIES

Tending to Accommodation *and* Communion of {*Presbyterian* & *Congregationall*} Churches.

BY

Mr JOHN COTTON late Teacher of the Church at *Boston* in *New-England.*

Publiſhed by a Friend to whom the Author himſelfe ſent them over not long before his Death.

LONDON

Printed by *M. S.* for *John Allen* and *Francis Egleſfield* in *Pauls* Church-yard. 1654.

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Certain *Queries* tending to the mutuall Accommodation & Communion of *Presbyterian* and *Congregationall* Churches; delivered in 11 Propositions, & humbly presented both to the Consideration and Examination of them according to God;

BY Mr JOHN COTTON.

The 1. Querie.

Whether may it not be safely acknowledged, that the Congregations of Christians subject to Presbyteriall Government, preaching and professing the Truth of the Gospel, and not ever-growne with ignorant and scandalous Persons, are true and holy Churches of Christ?

BEcause, such Churches, (for the *Matter* of them) consist of visible Saints, (at least a principall part of them) especially when they present themselves to be knowne before the Lord at his Table.

ble. And for the *Forme*, they doe agree together in chooſing their owne Miniſter, in attending duely to the Miniſtry of the Word and Sacraments, and in ſubmitting to the Doctrine of the Goſpel: which implyeth a reall and viſible (though implicite) profeſſion of the Cogenant of grace requiſite to Church-eſtate.

Obj. The Pariſh-Churches in *England* were Antichriſtian, if not in their firſt Inſtitution, yet at leaſt for theſe many hundred yeares; and were never ſince unchurched, nor new moulded out of their Anchriſtian Apoſtacy.

Anſw. 1. The Goſpel of Chriſt was preached and received in *England* ten yeares before it was in *Rome* (as may appeare by *Gildas*, and may be inferred from *Baronius* alſo, *Annal. Anno Chriſti* 35. 5. & 45. 1.) and that by the Miniſtry of Apoſtles and Apoſtolick men, who doubtleſſe did at firſt inſtitute Churches, not after the Pattern of *Rome* (which then was not a Church) but according to the Patterne of the Apoſtles.

2. Neither were they unchurched by the Antichriſtian Apoſtacy which afterwards

wards grew upon them (as a Leprosie) but were onely corrupted and polluted, even in many fundamentalls, both in Doctrine, Worship, & Government, which made them like unto the *Israelites* under the Apostacy of *Jezabel*, the generallity being carryed away by the Corruption of the times, but a Remnant reserved (through grace) which bowed not the knee to *Baal*.

3. Since the Beginning of the *Reformation*, many of the Church-members (by the power of the Gospel) reformed to a new estate of visible Saints, and the fundamentall corruptions in Doctrine and worship were purged away, and both of them so renued as that the presence and power of Christ was discerned in the face of the Ordinances. And for the *Government*, though it give not being (but wel-being to Churches, yet) it hath also been growing more and more into better order unto this day. In so much that Protestant Churches have renounced fellowship with Antichrist and his Churches, and have separated from them in Doctrine, Worship, and Government: which if it reach not to a new-churching, yet it is a renuall

of

of their Church estate, and a new moulding of them into a more holy way of Administration of Church-Ordinances; so that now they stand as Churches gathered out of the world both of Antichristians and of Pagans. The *Israelites* after their Returne from under the Apostacy of *Jezabel*, did neither solemnely unchurch themselves of their former corrupt estate, nor Inchurch themselves into a better new estate; but being called to Repentance by the Kings Proclamation, and their hearts being bored of God to submit themselves thereto, though they fell short of a full Purification, yet they were received to the *Lords Supper* (the Passeover) together with their Brethren of the purer Church of *Judah*. 2 Chro. 30. 18, 19, 20.

The 2d. Querie.

Presuppoſing then the Presbyterian Congregations to be true Churches, *Whether hence it will not cleerely follow, that the Ministers called by them (being otherwise men of Ministerial gifts) are true Ministers; and the Sacraments administred*

by

by them are true Seales of the Covenant of Grace?

The 3d. Querie.

Neverthelelle, *Whether may it not be justly doubted, that the estate of both Churches is sinfully defective: The Presbyterian, partly in their Materialls, in case the Members, diverse of them, be (not professed Saints, but) either ignorant or scandalous, and apparently carnall and worldly: partly in their Government, by the Presbyters of other Churches; which way of Government, though it had place (in sundry Cases) in the Nationall Church of the old Testament, yea, and in the New Testament, might be practised for a time by the Apostles themselves (who were Oecumeniall Governours of all Christian Churches:) yet the same was never delegated nor commended to the Pastors and Teachers of particular Congregations? The Congregationall likewise how can they be excused, in case there be any such as doe admit all manner of Sects into their Covenant and Communion; and will not allow the Civill Magistrates to proceed to the Censure of seducing Hereticks and prophane Blasphemers?*

The

The 4. Querie.

For the Healing of which defects; *were it not much to be wished that the Members of Presbyterian Churches, did once publickly professe their Faith and Repentance before their partaking of the Lords Table? (as John Baptists Disciples did before their Baptisme, and as Members of Congregationall Churches doe before their Admission:) that so None such as were ignorant or scandalous might be admitted to the Lords Table till they were duely approved to be Men of knowledge, sound in the Faith, and blamelesse in conversation?* And further also, *whether would it not much conduce to a more full and cleere acceptance of their Administrations, If their Elders in the Classis did put forth no Authoritative Act, touching the Members of other Churches, but consultative onely; nor touching their owne, but (upon hearing the advice of Fellow Elders in difficult cases) to proceede each one with the Cognizance and Consent of his owne Church at home respectively?*

The 5. Querie.

For want or Neglect hereof, Though the Members of Presbyterian Churches should discerne

discerne some Defects in the Order and Government of their Churches; yet whether may they suddenly breake off Communion with them till they have convinced them of their Defects, and duely and patiently waited for their Reformation?

It may seeme No: For if we must take a more delatory course for the healing of a private Brother, in a way of brotherly love, with much meekness and patience; how much more ought we so to walke towards an whole Church?

The 6. Querie.

Such a Brother, though as yet remaining a Member of a Presbyterian Church yet sensible of the Defects of his owne Church, and being otherwise knowne to be fit, why may he not lawfully and without scruple be received to partake at the Lords Table (as occasion serveth) in a Congregationall Church?

For such an one is both a Member of a true Church, and cleansed from the defects of his owne Church.

The 7. Querie.

Yea, suppose a godly Christian doe continue

Presbyterian in his Judgement, and yet doe approve also of a Congregationall way, and is desirous to joyne in Covenant with a Congregationall Church, whether may he not in due order be lawfully admitted and continued a Member of a Congregationall Church? Yea further, Notwithstanding the different state and way of Presbyterian and Congregationall Churches, and the Defects which the one or the other may observe or surmize either in other; yet (even whilest they so stand and walke) whether may not the Members of either without just offence, mutually Communicate one with another (as occasion shall be offered) at the Lords Table?

The Affirmative seemeth probable; For as Error in Judgement about Discipline is not an Heresie against the Foundation of Christian Religion. And the Apostle instructeth Christian Churches to receive the Christian Jewes into their Church-fellowship, who yet dissented from them about the observation of Levitticall Rites, which were as much discrepant from the Truth of the Gospel in the Order of worship, as these other be in Order of Government.

Besides,

Beſides, God accepteth cleanneſs of heart in his faithfull ſervants in their approaches to his Table, though there be defects in full cleanſing, according to the Order of the Sanctuary. 2 *Chron.* 30. 18, 19, 20.

The 8. Querie.

If a godly Miniſter called to Office by a People profeſſing Godlineſs (whether under Epiſcopacy, or Presbytery) and afterward repenting of any knowne ſinne in his way, ſhall be deſirous of a more pure Reformation; whether may not his godly people acknowledge his Miniſteriall Calling without ſinne?

Why not? For he had the Eſſence of a lawfull Calling before, in the free choice of his godly People, and in his owne free acceptance of them and of their Call. Nevertheleſs, if any of his godly People ſhould ſtumble at his former Calling, whether may not a more ſelect Company and body of the People renue their Call of him, and there to accept the Concurrence and Conſent of the reſt of the Congregation? And whether may not he alſo doe well

(instead of stiff standing upon the validiy of his former Calling) to condescend to renue his Acceptance of them, yea, and to receive a New Ordination from them, with expresse designation to the Office, either of a Pastor or Teacher; and that without prejudice or dishonour to his former Calling? For a renued Act doth not invalidate (much lesse evacuate) the old, but cleare it and confirme it (so farre as there is any thing of God in it) as in Scripture all Ingeminations doe. *Saul* was thrice Ordained King over *Israel*, 1 *Sam.* 10. 1. & *ver.* 24. & 11. 14, 15. thrice to the same Calling, and with severall solemnities. Neither is Ordination of the Essence of a Ministeriall Calling, but a solemne Adjunct of it; which may be renued upon occasion of any New spirituall Imployment, or Function, Place or People, *Acts* 13. 2, 3.

The 9. Querie.

If the godly Members of a Congregation formerly subject to Episcopacy, but repenting of their sinfull subordination thereunto, and

and (being ſtudious of Reformation) have ſolemnly Covenanted to endeavour the ſame, and have choſen their former godly Miniſters (one or more) into the Paſtors or Teachers Office; Whether may not thoſe Miniſters withhold their Ignorant and carnall Hearers from the Lords Table (though they had their conſent to their Election) untill they be able to diſcerne the Lords Body, and be fit to receive it without prophaning it? But yet, in the meane time, whether may they not diſpence ſome other Miniſteriall Acts unto them, as to Preach the Word, and alſo to Catechize them and their Families? And if hereby they ſhall attain unto ſo much knowledge of the Principles of the Doctrine of the Goſpel, as to profeſſe before the Church both their need of Chriſt and his Covenant to themſelves, and the Seale thereof unto their Seed, and alſo their owne Duty of ſubjection unto Chriſt in his Ordinances; and ſhall likewiſe be found free from any open ſcandall, or elſe openly judge themſelves for the ſame; Whether may it not be lawfull for the Miniſter to admit them to the Lords Table, and their Children to Baptiſme?

For it is not with ſuch as with *Iſhmael* and *Eſau*, who though they were borne in the Church, and ſealed under

the Covenant of *Circumcision*, yet when they grew up to yeares, the one mocked at the Heire of the Covenant, and the other despised the Birth-right of the Covenant; and so the one was cast out, and the other withdrew himselfe from the fellowship of the Church, and both of them deprived their children of *Circumcision*. But such is not the Case here of these we speake of; but rather they are like the Seed of the *Israelites*, who though many of them were not sincerely godly, yet whilst they held forth the publick Profession of Gods People (*Deut.* 26. 3. to 11.) and continued under the wing of the Covenant and subjection to the Ordinances; They were still accounted an *holy Seed* (Ezr. 9. 2.) and so their children were Partakers of *Circumcision*. Yea further though themselves were sometimes kept from the Lords Supper (the Passeover) for some or other uncleanness, yet that debarred not their children from *Circumcision*.

Against this, may it not seeme vaine to stand upon a Difference between the Church of *Israel* and our Churches of the New Testament, in that theirs was

a *Nationall* Church, and ours *Congregationall*? For the ſame Covenant which God made with the *Nationall* Church of *Iſrael* and their Seed, It is the very ſame (for ſubſtance) and none other which the Lord maketh with any *Congregationall* Church and our Seed. When the Jewes and their children were cut off from the fatneſs of the Olive, we and our children were engrafted into their roome and eſtate, *Rom.* 11. 17, 19. ſo that we are now become συγκληρόνομοι, σύσσωμοι, καὶ συμμέτοχοι τῆς ἐπαγγελίας, coheires, concorporate, and compartners with them of the *ſame* promiſe in Jeſus Chriſt, *Eph.* 3. 6.

The 10. Querie.

When any Chriſtians deſire to be admitted into the Church, & the Covenant thereof, whether is it regular that the Elders ſhould take all the Tryall of them in a private Conſiſtory alone? unleſſe it be in way of preparation, that ſo they may more fitly and ſafely commend them to the publick Tryall of the whole Church? But were it not meete, that the laſt Tryall of Members, upon which they (being approved) are received either

into the Church in a Congregationall way, or to the Lords Supper in a Presbyteriall way, should be transacted before the Church?

For as no Members are to be cast out of the Church-Communion, but by the Judgement and Consent of the Church (as well the Brethren as the Elders) so none should be received into the Communion of the Church, but with the approbation and Consent of the Church.

The 11. Querie.

Whether is it just matter of Offence, If a Member of any Church, which lyeth under the Leaven of Corruption, after the use of all good meanes for the healing of the corruptions of his owne Church (be it Presbyteriall or Congregationall) and after long waiting for the same in vaine, shall at the length (for the peace and Comfort of his owne Conscience, and out of conscionable Desire to walke before the Lord in all purity) quickly and orderly remove his Relation, and adjoyne himselfe to a Church more reformed, yet not condemning the Church (as no Church) from which he removeth?

For if a man may remove his habita-

tion for outward eaſments and conveniences, and then the removall of his Relation is eaſily granted without offence: Then why may he not, for the eaſe of his Conſcience, remove his Relation, though not his Habitation? unleſſe his Habitation were *Jure divino*, an inſeparable Adjunct to his Relation, or his relation to his Habitation? Chriſtians (as Brethren) are called of God to bear one anothers Burdens, *Gal.*6. 2. If it be a Burden to ſtay in Communion, let his Brethren eaſe his Burden with a Diſmiſſion.

Glory be to God in Chriſt Jeſus, and Peace to all his Iſrael.

UNto the aforeſaid *Queries* of the Reverend Author, this alſo may briefly be added, to make up the number round.

The 12. Querie.

Whether it be unlawfull, or may be truly accounted a neceſſary cauſe of Diſorder or Confuſion for godly Chriſtians, living in ſeverall

verall Precincts or Parishes (not far distant, but so as they may ordinarily meet together in one place) to joyne in Church-fellowship together, for mutuall spirituall edification?

That 'tis a very convenient and desirable thing for the Members of a particular Congregation, to inhabit and dwell as neer together as they may, in regard of their meeting together upon all occasions, and of mutuall watchfullnesse over each other, and of spirituall helpfulnesse unto one another, is easily granted by all: yet it will not therefore follow, that 'tis an unlawfull and disorderly thing for them to have their Abiding and Residence in divers Precincts and Parishes.

Indeed 'tis true, that it hath been accounted by the Prelates and the Prelaticall party, a very disorderly and unlawfull thing, and that which did expose to the greatest of their spirituall censures, for people ordinarily to goe to the Assemblies of Christians out of their owne *Parish*. But their Account doth not make or prove it to be so: neither doth it seem really and in truth to be so: For,

1 The Constitution of *Parochiall* or *Parish-*

Pariſh Churches, is not of Divine, but of humane Inſtitution, and that too in the very darkeſt times of Popery and Superſtition, *viz.* about 700 years ago, as learned Mr. *Selden* (in his Book of *Tythes*, ch. 9.) ſeems to intimate. So that although it may ſeem a diſorder, (in regard of that limitation of Pariſhes) for the Pariſhioners of one place to joyne themſelves unto the *Church Aſſemblies* in another; yet not in regard of any thing appearing to the contrary from the Scripture, which is the rule for Chriſtians to walk by, eſpecially in matters belonging to Church-Adminiſtration, and Government. Neither will it (I ſuppoſe) be affirmed by any intelligent Chriſtian (who underſtanding in any meaſure the true Nature of a *particular* Church) that Pariſh-bounds are the conſtituting cauſe of a particular Church or Congregation; for it cannot be maintained that every individuall perſon living in ſuch a Pariſh bounds, is therefore a Member of that Church there, except it can be proved, that profeſſed Turks, or Jewes, or Indians (who through providence may be brought into the

Land,

Land, and so necessarily reside in some Parish or other, there being hardly any parcell of ground free in any part of *England*, from belonging to the bounds of some Parish or Towne) are as reall and true Members of the Church there, as any Christian man or woman in the *Parish*. I conceive it neither any solecisme or Paradox to affirm, that there may be a Parish where there is no true Church of Christ, and a true Christian Church where there is no Parish.

2 It may seem too great a bondage and slavery, both for any *Church* (whether Presbyter: or Congregationall) to be forced to receive all into fellowship in all the Ordinances, who have their habitation or residence in the same *Parish* bounds with them: and also for particular *persons* to be necessitated to be of this or that particular Congregation, in fellowship with such Members, and under the Ministry of such a man, which they cannot find so suitable to their spirits, and so profitable for their spirituall edification, as some others, which may not be far off from them. And whereas it may fall out (which possibly may come in here

as

as an Objection) that the Minister, under whom a man liveth, is taken away by death, and another one called into his place and Office by the generality of the Church, who may be as unsuitable unto the Spirit of this or that Brother, as the Minister of the Parish where he dwells, or as any other, shall not be bound to submit to the choice of the Church, or must the Church suspend their choice upon the Negative vote of any one Brother? In such a case 'tis lawfull for that dissenting Brother, who cannot call such a man to be his Minister, nor owne him as his Pastour or Teacher, to desire a Letter of dismission to some other Church and Officer, whom he can more freely and comfortably close in his spirit withall, and I suppose that Church, with whom he hath fellowship at the present, is bound to yield unto his equall and just desire, that so they may part in a loving and brotherly manner. We doe generally allow every servant so much liberty for his outward comfort and advantage, as to choose his owne Master, in whose Family, and under whose Government and inspection he is to live, and

and why should not Christians also (being made free-men by Christ) have as much liberty for their spirituall comfort and edification, to chose the particular Church under whose teaching and inspection they are to abide: And why else hath the Lord (out of his infinite goodnesse and wisedome) given out diversity of gifts to divers of his Servants in the Ministry, but to suite the variety of spirits and dispositions in his people? Every lock not agreeing with every key; as our Reverend Author was wont to expresse himselfe, speaking of this very thing.

3. Experience doth also testifie, *de facto*, that such a course is possible to be used and practised without making such disorder and confusion, as is conceived by some: For notwithstanding it be practised by some Churches (not onely *Congregationall*, but *Presbyteriall* also, and *Classicall*,) to have their Members scattered up and down in severall Precincts or *Parishes*, yet there have not any such confusion and disorder followed thereupon: as we have seen by the constant practice of our Brethren in the Congregations both of the *Dutch* and

and *French* here amongſt us in *England*, as *viz.* in *London*, *Norwich*, *Canterbury*, *Colcheſter*, and in ſuch other places where they doe inhabit; who although they be diſperſed throughout the Cities and Townes where they live, yet are not thought, nor ever were by any (except poſſibly by ſome of the Lordly Prelates, who out of their ſuperſtitious zeale did ſeek to undermine and diſſolve their Congregations) to be any occaſion of diſorder and confuſion by their Meeting together in their holy Aſſemblies, from all parts of the Cities and Townes where they dwell. And why might not the like liberty be allowed unto the *Engliſh* themſelves, without any juſt feare of diſorder thereby? There ſeems nothing but cuſtome againſt it, for had it been but the practice and courſe of the *Engliſh*, as it hath beene of the other, certainly it would not be accounted more diſorderly then theirs is.

Onely if (while the diviſion by Pariſhes doe continue) men doe allow and contribute, not onely toward the Poor, but alſo toward the Preaching of the word in their ſeverall Pariſhes, that

that the word may be dispensed all the Land over, I should not gainsay it, as I suppose the brethren both of the *French* and *Dutch* have been wont to do, in the severall Parishes where they live.

Finally, *Brethren be of one mind, live in Peace, and the God of Love and Peace shall be with you.*

FINIS.

The RESULT OF A SYNOD AT CAMBRIDGE IN New-England, Anno. 1646.

CONCERNING

The { Power of Magistrates in matters of the First Table. Nature & Power of Synods; and other matters thereunto belonging.

LONDON

Printed by *M. S.* for *John Allen* and *Francis Egleſfield* in *Pauls* Church-yard. 1654.

Cotton, John

The RESULT OF A SYNOD CONVENED AT CAMBRIDGE In New-England, Anno 1646.

CONCERNING
The Power of Magistrates in matters of Religion.
The Nature & Power of Synods,
And other matters thereto belonging.

LONDON
Printed by M. S. for John Allen and Francis Eglesfield in Paul's Church-yard. 1654.

The Result of the Disputations of the *Synod*, or *Assembly*,

at *Cambridge* in *New-England*,

Begun upon the first day of the 7th Month, *An. Dom.* 1646.

About the power of the Civill Magistrate in matters of the first Table; and also about the grounds of Synods, with their power, and the power of calling of them.

Being drawn up by some of the Members of the Assembly, deputed thereunto, and being distinctly read in the Assembly, it was agreed thus farre only,

That they should be commended unto more serious consideration against the next Meeting.

TOuching the Question of the Civill Magistrate in matters of Religion, we shall crave leave to narrow and limit the state of it in the manner of the Proposall of it, and shall therefore propound it thus.

Quest. Whether the Civil Magistrate in matters of Religion, or of the first

Table, hath power civilly to command or forbid things respecting the outward man, which are clearly commanded and forbidden in the word, and to inflict sutable punishments, according to the nature of the transgressions against the same, and all this with reference to godly peace?

Answ. The want of a right stating of this Question, touching the Civil Magistrates power in matters of Religion, hath occasioned a world of Errours, tending to infringe the just power of the Magistrate, we shall therefore explaine the termes of the Question, and then confirme it in the Affirmative.

By [*Commanding, Forbidding, and Punishing*] we meane the coercive power of the Magistrate, which is seen in such acts. By [*Matters of Religion commanded or forbidden in the word, respecting the outward man*] we understand indefinitely, whether those of Doctrine or Discipline, of faith or practice; his power is not limited to such matters of Religion onely, which are against the light of Nature, or against the Law of Nations, or against the fundamentalls of Religion; all these are matters of Religion,

ligion, which may be expressed by the outward man, but not onely these; therefore we say not barely thus [*In matters of the first Table*] but joyn therewith [*In matters of Religion*] that all ambiguity may be avoided, and that it may be understood as well of matters which are purely Evangelicall, so far as expressed by the outward man, as well as of other things. And we say, [*Commanded or forbidden in the word*] meaning of the whole word, both of the Old and New Testament; exception being onely made of such things which were meerly Ceremoniall, or otherwise peculiar to the *Jewish* polity, and cleered to be abolished in the New Testament: By which limitation of the Magistrates power to *things commanded or forbidden in the word*, we exclude any power of the Magistrate, either in commanding any new thing, whether in doctrine or discipline, or any thing in matters of Religion, which is beside or against the word, or in forbidding any thing which is according to the word. Hence he is not to mould up and impose what Erastian forme of Church polity he pleaseth; because if there be

but one form commanded now of God, he cannot therefore command what forme he will.

2 Hence he is not to force all persons into the Church, or to the participation of the seals; because he is not thus commanded.

3 Hence he is not to limit to things indifferent, which are neither commanded, nor forbidden in the word, without apparent expediency or inexpediency of attending the same. By that expression [*cleerly*] *commanded or forbidden in the word*, we understand that which is cleer, either by expresse words, or necessary Consequence from the Scriptures; and we say *cleerly commanded or forbidden in the word*. Not simply that which the Magistrate or others think to be cleerly commanded or forbidden; for they may thinke things commanded, to be forbidden, and things forbidden, to be commanded; but that which is in it selfe in such sort cleer in the word, *de jure*, the Civil Magistrate in these dayes since Christs ascension, may and ought to command and forbid such things so cleared in the word, albeit *de facto*, oft-times he doe

 not.

nor. [*Suitably inflicting punishment; according to the nature of the transgressions*] This clause needeth not much explication, being so plaine of it selfe; some things commanded and forbidden in the Law of God, are of a smaller nature in respect of the Law of man, and in this respect 'tis true which is often said, that *De minimis non curat lex*, i. e. Mans Law looks not after small matters, but other things commanded or forbidden in Gods Law, are momentous, and of a higher nature, and though small in themselves, yet weighty in the consequence or circumstance. And in this case if he inflict a slight paper punishment when the offence is of an high nature; or contrariwise, when he inflicts that which is equivalent to a capitall punishment, when the offence is of an inferiour nature, he doth not punish suitably. There are sundry rules in the word in matters of this sort, as touching the punishment of Blasphemy, Idolatry, Heresie, prophanation of the Lords day, and sundry other like matters of Religion, according to wch Magistrates of old have held, and others now may observe proportions, in ma-

king other particular Laws in matters of Religion, with sanctions of punishments, and inflicting the same, they inflict suitable punishments: Onely let it be here remembred, that though we grant the Civill Magistrate this power thus to command, forbid and punish in matters of Religion, *clearly revealed in the word*, yet it is one thing *what* he may and must do, and another thing *when* and *how* he must exercise his power to all persons under his Jurisdictions; for some such persons may not be at all acquainted with the true God, or have any knowledge of Christ, or of the word, but as yet are *Pagans*: Now touching such, the Magistrate should take care, that the best means be seasonably and wisely used with them, according to their capacities, to bring them first to the knowledge of the true God, and of his word, and to convince them of the falshood & vanity of their gods, whom they worship, & then and afterwards, as there is cause, to put forth acts of his coercive power towards them, as Scripture-rules and examples will allow others, though they are Christians, yet such as are not clear-

ly instructed or inlightened in matters clearly set down in the Word; in this case the civill Magistrate is to informe and convince, and not to proceed suddenly till all just meane are used to leave him convinced, of which it is more meet for the Magistrate than for the offending person to judge, who it may be will never say he is convinced. We live in times wherein many men are perversly carried, and will regard no reason, but goe full against the light of it, and of common sense too, sometimes rather than confesse the truth when convinced of it; such an obstinate foole is not to be answered according to his folly by any further reasonings, *Pro.* 26. 4. A whip is fitter (sayth *Solomon*) for such a backe. By this, which hath been already spoken touching the ends and rule of the Magistrates coercive power in matters of Religion, the impertinency and invalidity of many objections against this his power will appear; as,

1. That thereby the civill Magistrate is made the Churches King, and Lawgiver; which would be true if he might command or forbid any thing, which was

was not first commanded or forbidden of the Lord, who is the Churches Law-giver, which we say he may not.

2. That thereby he is made to have dominion over mens faith; when he doth no more by our position but presse them to that faith, which he, that hath indeed dominion over the same, hath prescribed.

3. That thereby tyranny is exercised over mens tender consciences, and true liberty of conscience is infringed; whereas he doth but command nothing but that which if men have any tenderness of conscience, they are bound in conscience to submit thereto, and in faithfull submitting to which is truest liberty of conscience, conscience being never in a freer or better state of liberty here on earth, then when most ingaged to walk according to Gods Commandements.

4. That thereby Christians become servants of men; when the Magistrate only is to enjoyne what his Master and theirs hath commanded, or to forbid the contrary, and consequently in submitting thereto are but servants to Christ in man.

5. That

5. That thereby men are made hypocrites and time-servers; as if to command men to walke according to the Word, and to forbid the contrary, were to make men so contrary to the Word as are time-servers and hypocrites.

6. That thereby a sluce is opened to let in all manner of false religions, and corrupt opinions into the Church: supposing the Magistrate be of any false religion, or corrupt in his judgement; yea, that were the way to set up a Pope in a Christian Common-wealth, for Religion must turne as he turns. When as the question is touching the Magistrates power of commanding or forbidding not what he in a Popelike way shall please, or what his own spirit shall like best, but what God hath commanded or forbidden in the Word; and the position subjecteth him to the Word as to the supreame Law, and doth not set him up Popelike above the Scriptures, or allow him to make his sense of scripture, to be Scripture, or to make humane traditionall Canons to be as much of force as Scripture to bind mens consciences &c. but the position rather condemneth any such power as

irregular,

gular, usurped & not approved of God, which sweeveth from that rule of the exercise of his power in matters of religion; namely, the Scriptures; and the contrary to that objected would rather follow, that if there must be no King or civill power among Gods professed *Israel*, coercively to restraine forbidden evills in Religion, then every man would hold and doe as he list, as if every one were a Pope; and then *Micah's* idolatry and any other abominations may be set up.

7. That thereby the civill Magistrate is put upon many intricate perplexities & hazards of conscience, how to judge in and of matters of Religion.

But this doth not hinder the Magistrate from that use of his coercive power, in matters commanded or forbidden in the first Table, no more then it doth hinder him from the like power in matters of the second Table; none being ignorant what perplexing intricacies there are in these as well as in the former; as conscientious Magistrates finde by dayly experience; yet such as object this will not deny this power in the latter, and why then in the

the former; the objection proveth the difficuley of his knowing of Gods minde in his place, and if it had been objected against Church-Officers power in Churches, or the power of Parents and Masters in their families, it would have proved the same; but it followes not, its difficult for a man in authority to know the utmost of his duty in his place, therefore its not necessary for him to doe his duty in his place.

They which inaugurated *Joash* to be King, 2 *Chron.* 23. 11. they put upon him the testimony (as the Hebrew words used to be expounded) to shew that it was his duty as a King not onely to know the testimonie or booke of Gods Law, but authoritatively to establish what was written in it.

8. That thereby persons are put upon acting with doubting consciences; the Magistrates Injunctions being oftimes not cleare to such as are to obey them, and so they are thereby compelled to sin. When the position affirmeth this power *in matters cleared in the Word*, which if not cleared to this or that subject in a Christian Common-wealth, that is his owne fault, by his owne ignorance

norance of matters which he is bound to know, to bring any such snare upon his conscience, and in such a case he may desire the Magistrate to use the best meanes to cleare up the matters enjoyned or forbidden, to be commanded or forbidden in the Word; but neither of these hinder but that the Magistrate is to command or forbid that which God hath commanded or forbidden; even that which Christ hath commanded or forbidden, should not then be urged upon mens consciences by Church-Officers, or Church-censures be executed against obstinate gaine-sayers, because through error in judgement, and corruption in conscience, men will say th[illegible]nd after all meanes used for convi[illegible], they may still affirme that they thinke otherwise, or at best that they still doubt of the matters in question, yea albeit the matters be fundamentall.

9. That hereby Christians are discouraged from seeking more light or hindred from embracing or following such new light as the Saints expect in these latter dayes. When as its evident that the commanding and forbidding

things

things cleared in the Word, to be good or evill, doth neither expresse what light men have from the Word, nor discourage from more light in & from the same, as not in matters of the second Table, so neither of the first.

10. That thereby conscientious men especially, will come to suffer, because Magistrates may think things commanded or forbidden of God, and accordingly ratifie them by their authority, which God did never command or forbid, when as the question is not concerning Magistrates enjoyning what they thinke, but what is the minde of God; nor can the pressing of the minde of God commanding what he requireth, and forbidding the contrary, be any just or proper cause of suffering to men truly conscientious.

The Magistrate may indeed through mistake command or forbid things, respecting not onely the first but the second Table. But this doth not deprive civill Magistracy therefore of coercive power, as not in matters of the second, so neither of the first Table; but in this case Christians must be content to suffer in either, albeit withall the Magistrate doe breake his rule. 11.

11. That thereby we shall incourage and harden *Papists* and *Turks* in their cruell persecutions of the *Saints*; whereas for the Magistrate to command or forbid according to God, as it is not persecution, so neither doth it of it selfe, tend to persecution. Power to presse the Word of God and his truth, doth not give warrant to suppresse or oppresse the same: the times are evill indeed when the pressing of obedience to the rule shall be counted persecution.

12. That thence are caused all the warres in Christendome at this day; when it is evident that the pressing men to obey the will and word of God in matters either of the second or first Table, is not of it selfe any cause of warre, but the lusts rather of such as abuse their power contrary to the Word.

By this already spoken we have seen the ruine of twelve of our opposites Castles in the ayre, imaginarily framed to withstand the civil Magistrates coercive power in matters of Religion.

Let us now in the next place consider at the *object* of this coercive power of the Magistrate, which in the state of the question

queſtion we call the (*outward man*) the things wh ch the civill Magiſtrate, as ſuch, doth command or forbid, he commandeth or forbiddeth with immediate reſpect to the outward man. The Magiſtrate as a Magiſtrate looketh immediately at the externall acts of the body, and not at the internall acts of the ſoule, its his property as a civill Ruler to attend onely the duties and ſinnes which appeare in the walke of the outward man. Thus *Calvin*, *Beza*, *Chemnitius*, *Gerard*, and other Proteſtant Divines generally.

Hereby alſo other objections receive anſwer; as firſt, Muſt Magiſtrates puniſh any man for being of a corrupt judgement, or barely for an errour in his judgement, or for having a corrupt heare, and ſundry luſts in it? *Queſt.*

We ſay no: becauſe whilſt he keepeth his opinion to himſelfe, and whileſt his luſts are confined within his breaſt, he is to be left to the ſword of the Spirit, and to the Word of God, thereby onely to be convinced; the Magiſtrates power onely extending to the outward man, but if either his mentall errours, or hearts luſt breake out into open ex- *Anſw.*

pression and view, and become scandalous and spreading, then they become breaches of rules by the outward man, yea, tend to infringe that outward godly peace, of which he is to be a preserver, and so in both respects he is to deale with the same.

Object. 2. Must a Magistrate command men to believe with all their heart, to repent and mortifie their sins and lusts?

Answ. We say no: because these appertaine to the inward man and soule of man, to attend so farre as they are inward, but if we speake of any outward profession of these, so farre he may command as to professe the faith by comming to heare the Word, and to repent by publick fasting and prayer. And if Princes have no power in such externall things, then have they no power instrumentally to remove the wrath of God from their Kingdomes by generall humiliations.

Briefly now of the manner and means of the exercise of this power, included in that phrase [*civilly*] we say not *ecclesiastically*, as if he might put forth his power in a Church way, & by Church-weapons or censures, but civilly or in a civill

a civill way or by civill cenſures or puniſhments.

Whence alſo other objections are anſwered, as that the weapons of our warfare are not carnall but ſpirituall; and that *Paul* ſheweth a way of redreſſing all offences, 1 *Cor.* 5. 5. 2 *Tim.* 2. 25. and Faith comes by hearing, and not by whipping: when theſe places rather intend and ſhew a Church way of healing Church offences: and doe no more exclude a Politicall way of healing offences in a Chriſtian Common-wealth, than an Economicall way of redreſſing diſorders in the Family; ſo the other place ſheweth a ſpirituall means of drawing men to the Faith; ſo that neither are pertinent to the caſe of the Civill power, acting civilly; nor doth this Aſſertion, *That the Magiſtrate is to be a terrour to all evill works*, (applying the ſame to evill works forbidden in the firſt Table) any more exclude the uſe of Church-diſcipline therein: then it doth in matters of the ſecond Table, if applyed thereunto; for the Church may proceed in her way to cenſure *Eccleſiaſtically* one and the ſame thing, whether it be againſt the

first or second Table, which the Magistrate doth punish *civilly*.

The last thing to be explained in the state of the Question is, touching the *coercive power* of the Magistrate, namely, *Godly peace*. Now by *Godly peace* (to which the Magistrate immediately looketh) we mean a peaceable living, as in all honesty, so in godlines, as the Apostle hath it, 1 *Tim.* 2. 1, 2. So far as any matters of Religion, coming under the Magistrates cognizance as a publick Officer in the Commonwealth, doe either further or hinder such a peace of a Christian Commonwealth, so far is he to put forth his coercive power accordingly.

Hereby also, with reference to things before explained, other Objections may receive answer, as

1 Will you have Magistrates put forth their coercive power to the full, in Lawes, with Sanctions of punishments; as that men shall pray in their Families, so long, or so oft, or else suffer? That a Minister in preaching, if he exceed a just houre, he must suffer, and the like? we say, if either the matters be meerly circumstantiall, or if they

they be matters of leſſe moment, and ſuch as doe not of themſelves any way infringe publick peace, or that they are not pertinatiouſly & tumultuouſly maintained to the diſturbance of publick peace, in all ſuch like caſes, wherein the Civill Magiſtrate's end is not intrenched upon, he may not exerciſe the coercive power of his Authority, with ſanction, or execution of puniſhments.

2 Will not this *Theſis* arme and ſtir up the Civill power in Old *England*, againſt godly Orthodox ones of the Congregationall way: or exaſperate Civill power in *New England*, againſt godly, moderate, and Orthodox Preſbyterians, if any ſuch ſhould deſire their liberty here? we conceive no, except the civill diſturbance of the more rigidly, unpeaceably, and corruptly minded, be very great; yet betwixt men godly and moderately minded on both ſides, the difference upon true and due ſearch is found ſo ſmall, by judicious, Orthodox, godly, and moderate Divines, as that they may both ſtand together in peace and love; if liberty ſhould be deſired by either ſort here or there ſo exerciſing their liberty, as the

publick peace be not infringed: The state of the Question in the explication thereof, will rather quench then kindle any such coales against either: If indeed persons professing either the Congregationall or Presbyteriall way, will shelter or close, either with other Blasphemous, Heretical, or Schismaticall Tenents, which tend to break the peace of the Congregationall way there where a Presbyteriall way is authorized to be the generall way of the Churches, or the Presbyteriall way here, where the Congregationall way is authorized to be the generall way of the Churches, there they may be strained by the power of the Civil Magistrate, as disturbers and breakers of godly peace, the conservation whereof is the Civil Magistrates end and work, unto which he is to attend.

Having thus cleared the state of the Question, we shall now come to some Arguments from Scripture, which confirme the Affirmative part of the question so stated; and the Arguments are taken some from the old, some from the New Testament. Of the former sort there are three.

1 In

1 In that it is evident that Rulers of old, and those Rulers in the Common-wealth of *Israel*, they are commended in Scripture for the exercise of such power in the matters of the first Table; and therefore it is according to the mind of God that now civil Rulers do the like. *Abraham*, who was not an ordinary master of a family, but a Prince among them, *Gen.* 23. 6. He is commended for laying the force of his command upon those under his power, in matters of Religion, *Gen.* 18 19. And if he had been considered as a Master, yet less would not be granted that way to a Ruler of a Common-wealth, than of a Family, but rather more. *Job* as a civil Ruler, as a King in an Army of persons under his command, did not leave each of them to chose out their own way of Religion or justice, but he chose it, he determinatively set it down for them. *I sate as King in an Army, I chose out their way*, &c. *Job* 29.25. The King of *Ninivey*, with his Princes, did not barely commend that duty of fasting and prayer, to his people, as very convenient to be attended, yet leaving them to their liberty to omit the same:

From the Old Testament. *Argum:* 1

same: but he positively commands the same, that the wrath of God might be prevented, *Jonah* 3. 7. The word is used for a coercive command or decree, *Ezra* 4. 21. & 6. 11. *Dan.* 3. 10, 11. & 29. & 6. 7, 8, 9. & 13. and the act of the civil Authority of *Nineve*, having so much influence into the peoples act, *Jonah* 3. 5, 6, & 7. verses compared, is implicitely commended by Christ, in his commendation of the repentance of the men of *Ninevey*; and so of the King and Princes of *Ninevey*, whose hearts were so thorowly touched, as to improve their authority to further that civil work of *Nineve's* repentance. The examples of *Moses Joshua, David, Solomon, Asa, Jehoshaphat, Hezekiah, Josiah Nehemiah*, &c. are obvious to every ordinary eye, which looks into the Scripture.

Object. They of old were Types, therefore their examples are not now of force for our imitation.

Answ. We suppose the Objection intends not by *Type*, and *exemplar* for imitation, as Type in a generall sense is used, 1 *Cor.* 10. 6. compared with 11. for this were to overthrow the scope of the

the Objectors, but rather it meaneth a *Type* ſtrictly taken, namely that they in that exerciſe of their power, did but ſhaddow out Chriſts Kingly power; but of this the oppoſites give onely a barren aſſertion, without proof, and that will not carry it. But we ſhall anſwer it more particularly.

1 Then ſuch may as well ſay, thoſe Rulers did ſhaddow out Chriſt in the exerciſe of their power in matters of the ſecond Table, and therefore are not therein imitable, which none will affirme. *Solomon* typed out Chriſt in ſubduing of enemies, relieving the opreſſed, procuring the peace of the ſtate, *Pſal.* 72. Muſt not Princes therefore doe the like?

2 Thoſe that make that Objection, they uſe to put it thus, The Kings of *Iſrael* were ſuch Types; but ſuch an one was not *Abraham*, nor *Job*, nor *Nehemiah*, who by a Coercive Law injoined the ſanctifying of the *Sabbath*, Neh. 13. nor the King of *Ninevey*, nor was that wicked King of *Iſrael*, *Ahab*, a type of Chriſt, which ſhould have put that blaſpheming *Benhadad* to death [whence that ſharpe reproof of him for not doing

ing it, 1 *Kings* 20. To say nothing of *Darius* & *Nebuchadnezzars* Decrees this way, which are recorded in way of commendation thereof, *Ezra* 6. and *Dan.* 3. 29.

3 *Solomon* himselfe (who if any were types of Christ therein, he was) setteth it downe by direction of the Spirit as a morall duty of each King indefinitely, that (howsoever *de facto*, many doe otherwise, yet *de jure*) *he scattereth away all evill with his eye*, Prov. 20. 8. meaning all publick evil which cometh within his ken; as a King or publick person, whether the evill be against the first or second Table; unlesse any make exception, and say, that either there are no sins against the first Table coming under the Magistrates view, or though they doe, yet they are not evil.

4 It was a stated doctrine in the time of *Job* (who by the most judicious is thought to live before *Moses*) and it is attested and approved by the *Holy Ghost*, that sins against the first Table, as *Idolatry*, was iniquity to be punished by the Judges, *Job* 31. 26, 27, 28. as well as sins against the second Table,

as

as *Adultery*, ibid. *verſ.* 9. and 11.

Thoſe Rulers of old did thus as Members of the Nationall Church of the *Jewes*, the ſame perſons being Members of Church and Common-wealth; but it is not alwayes ſo now. *Object.*

1 Then at leaſt where Magiſtrates are Members of Churches, they may in theſe dayes exerciſe ſuch power. *Anſw.*

2 Though they were Members both of Church and State, yet they were to put forth their Coercive power civilly, not as Members of the Church, but of the State, elſe it had been to confound Church and State, yea, to make God (which directed to it) to be the author of that confuſion.

3 They were to puniſh ſuch to whom they ſtood in no Church relation at all, but meerly Civil, for ſins againſt the firſt Table. Hence *Ahab* was blamed for not puniſhing *Benhadad* blaſpheming God, as if a God of the Hils, but not of the valleys: Hence *Nehemiah's* reſolution to puniſh even any of thoſe ſtrangers which ſhould prophane the Sabbath, *chap.* 13.

4 *Job*, and thoſe Judges mentioned in his time, as bound to puniſh *Idolatry*,

try, were no Members of the Jewish Church.

Object. If you make the example of the Princes of *Israel*, acting Coercively in matters of Religion for Magistrates imitation, why doe not you make the *Levites* a pattern also to Ministers now, to act as they did civilly, in civil censures?

Answ. 1 It's not clear that the *Levites* did act any further than by counsel, or at most by some generall consent to that which the Princes were formally to Act.

2 If the *Levites* did act in matters of the State by a peculiar liberty, it doth not follow, that this can invalidate the Rulers power, then acting in matters of Religion; as if by a peculiar liberty also, unlesse the Objection could be bottomed on the proportion betwixt the *Levites* then, and the Rulers then: Thus, that as the *Levites* which by speciall liberty (proper to those times, and so not imitable now) did intermeddle in matters peculiar to Magistrates, so the Magistrates then did intermeddle in matters peculiar to the Priests, by a liberty proper to those times;

times; and this would be croſſe to expreſſe Text, 2 *Chron.* 26.16. where *Uzzias* medling with Prieſtly matters of offering Incenſe, is made a tranſgreſſion against the Lord, for which he was afterward ruined.

3 We make the *Levites* intermedling judicially in Civil matters, therefore not imitable, becauſe what they are ſuppoſed to doe that way, was by a liberty peculiar to that time; but we make the example of the civil *Rulers* acting their Coercive power in matters of *Religion*, imitable, becauſe not peculiar to the Jewiſh Church, as appears, in that what power they that way exerciſed, the ſame in ſubſtance did *Job*, and other Judges in his time, by Divine direction and approbation, put forth; yea the judiciall act of *Nebuchadnezzar* in puniſhing *Ahab* and *Zedekiah* with death, not for their Adultery onely (a ſin againſt the ſecond Table) but for their falſe doctrine (a matter of *Religion*) was of Gods appointment, *Jer.* 29. 21. with 23. and hence by Gods appointment was this execution of Gods vengeance on them, made a proverbial Curſe, *verſ.* 22.

A ſe-

Argum:2 A second Argument is, in that it's recorded as a most desperate and accursed estate of old, that they had no King or chief Ruler in *Israel*, to restrain, as Adultery, and Murther (sins against the second Table, *Judges* 19. 1. with *chap.* 20.) so Idolatry (a sin against the first Table, *chap.* 17. 1. & 18. 1. compared) but every man had his liberty, to doe what was right in his owne eyes.

Argum:3 The third Argument is, in that it is recorded as a matter of speciall guidance and direction of God, and acknowledged by *Ezra*, inspired by the Spirit, as a special mercy of God to his people, that *Artaxerxes* an Heathen King, had an heart to put forth his coercive power injoyning things commanded of God, and forbidding, with sanction of sutable punishments, the evils, whether against the Lawes of the King, or against the Lawes of God, whether concerning Religion, or righteousnesse: whence we argue, that this use of the civil power was of God of old, and therefore the same is so well of God now. *Artaxerxes* was indeed an instrument in the hand of Christ, but not

not therefore a Type of Christ: Nor was this of the nature of a meer Jewish judiciall Law, because injoining punishments, moral offences being punishable; and yet not therefore of a meer judicial nature, or meerly against a judicial Law; besides this act of *Artaxerxes* respected civil matters, and matters of the second Table (which none will challenge as not imitable) as well as matters of Religion. And that which some object, that he did this for fear of wrath, rather confirmeth the morality of the use of such power, then otherwise. For what ground of fear in not putting forth such coercive power, if the omission of it were not sinfull? Yea, if the use of such a coercive power in matters of Religion, were not according to Gods mind (as our oppofites say) he might rather more groundedly have feared Gods wrath for such an high offence, as usurpation of a power which the Lord disliked, and forbade.

Thus much of the first head of Arguments from the Old Testament; those from the New follow, and they are foure.

The

From the New Testament.

Argum: 1

The first is taken from *Rom.* 13. If God will have every soul in and of the Churches, and that of *Rome*, as well as others, to be subject to civill Magistrates, as being *powers ordained of God*, v. 1. *an Ordinance of God*, v. 2. *a terrour* not to good works, but to *evill*, v. 3. *the ministry of God for their good*, v. 4. and that *for conscience sake*, v. 5. Then Magistrates are to put forth coercive power in such matters of Religion, respecting the outward man. But the former is true, *ergo*, the latter.

Object.

All this may be true, and yet verified onely in matters of the second Table, and is extended to matters of the first, yet onely to such things as are against the Law of Nations, or the light of Nature, and so no proof of that for which it is urged. He is a terrour to evil works, but it is not said he is so *to all evill works*.

Answ.

1 If all this be restrained according to the intent of the Objection, then is none to have praise, approbation, incouragement from Civil Authority, by reason of matters of *Faith*, or of *Religion*, but for matters of righteousnesse onely: or if for any matters of Religion,

gion, yet onely for such as stand with the light of nature, and Law of Nations, as the third Verse must be Expounded. For if it be supposed, that it is an act of Justice (whereof the Magistrate is Minister) to distribute rewards in any matters of Religion, that appeares in the walk of the outward man, and respect godly peace in way of encouragement, it must needs be an act of like justice, to distribute punishments to the contrary. The Magistrate being, according to the Apostles distribution, a Minister of God, as well when he encourageth good, as when he represseth and punisheth evil.

2 The Objection would make onely offences against the rules of the second Table, or at most, those that are against the Law of nature and Nations (which come under the view of the Magistrate, as a publick Minister of God) to be evill works, and not other sins of like publick cognizance & concernment, respecting other matters of Religion. For if both sorts of offences are evil, he being a terrour to evil works indefinitely, which come to his publick cognizance, he is a terrour *ex officio*,

officio, to both; and it is vaine to say, he saith *evill works*, not *all* evil works; for so he saith, he is not a terrour to *good works*, but saith not, to *all* good works, and therefore if that indefinite (*good works*) be not equivalent to that general (*all good works*) he may then it seems be a terrour to some *good works* which come under his publick cognizance.

3 We are yet to speak of that limitation, where the New Testament alloweth the civil Magistrate power, as in matters of righteousnesse, so in matters of Religion; so far namely as the light of nature, and Law of Nations extendeth in matters of the outward man, which come to his publick view: but restraineth him from medling further in any matters of Religion, of like publick cognizance and concernment. That Scripture ground of this distinction and restriction, would be produced.

Object. I, when *Paul* wrote this Epistle to the *Romans*, their Rulers were Pagans, and what coercive power was it likely they would put forth in any matters of Religion, unlesse against the true Re-

Religion, as undermining their Paganiſme; Crying downe the ſame as worſhip of Devils, and teaching them to caſt off their Heathen Gods as no Gods? They did not look at Jeſus Chriſt as their Supream Lord, but as a new upſtart God in compariſon of their *Roman* Gods; and to make penall Laws againſt falſe doctrine or Religion, had been to make Lawes againſt themſelves as well as others, and to make Lawes againſt the preſent light of their owne conſciences.

This no way weakneth, but ſtrengthneth what we have ſaid: For if even thoſe Pagan Rulers in *Pauls* time, were (by their Office Miniſters of God) then bound to improve their Authority for the ratifying and eſtabliſhing of his Lawes, and for thoſe of the firſt, as well as ſecond Table, and then bound by their Office (as Miniſters of God) to rule for him, and the exacting of his rule in and over their ſubjects. And that they did not know, and doe thus, it was their ſin. Many of them thought pluralitie of wives, fornication, raſh divorces, inceſtuous marriages, uſury, &c. no ſin, and it may be ſaid, if they had *Anſw.*

had made Lawes against these, they had made Lawes against themselves, and the light of their owne consciences, as thinking in their seduced, blinded consciences, that these were lawfull; yet all will say, they were all Ministers of God, and bound to know and doe otherwise. *Nero* is branded for a beastly person, a Lyon, in that he abused that Authority of his, which of right should have beene improved for encouragement of *Paul* in his Ministry and doctrine, to be a means to endeavoure to destroy and devoure him, 2 *Tim.* 4. 17.

2 A second Argument is taken from 1 *Tim.* 2. 1, 2. We are to pray that we may have such Magistrates as may act Authoritatively in matters of Religion and piety, as well as of righteousnesse and honesty; therefore it is the mind of God, that civil Magistrates should put forth their power in the one as well as in the other.

Object. Yea but some have said, If you now allow civil Rulers power in matters of Religion, they will persecute us.

Answ. The Apostle doth not answer; pray therefore in these persecuting times of Romish Emperours, that they may not

meddle at all coercively in matters of Religion, as being to usurpe power not belonging to them; but rather pray that they may use this power which they have aright, or as we may peaceably exercise acts of Religion, as well as honesty; nor doth he say, pray that they may deale in matters of Religion negatively, that is, so as authoritatively to hinder any from disturbing any Christian in that which he taketh up for truth or piety; or in any opinion which he may hold, and yet be a godly man; no more then he saith, pray that they may deale so in matters of honesty, as to hinder any from disturbance in any supposed course of honesty, yea in any acts of dishonesty, which may be incident to one, that yet in the main is godly, for that were to pray to be let alone in all ungodlinesse or dishonesty: Nor doth he say, pray that every one may live according to his Conscience, or hold out any opinion, Tenent, or practice, suiting with his conscience, so it race not the foundation of godlinesse; but pray for them, that we may live in all godlines peaceably, or that we may with quietnesse

and encouragement so carry it, as will stand with godlinesse it selfe, yea with godlinesse in the highest degree of it, or any part of it, *in all godlinesse.*

A third Argument is taken from *Isa.* 49. 23. which though a Scripture of the Old, yet respecting the dayes of the New Testament, and the substance of the Argument stands thus. It is the mind of God that civil Rulers in the dayes of the New Testament should Authoritatively act in spirituall things, which are to the Church as milke; therefore it's his mind that in these dayes they should act Authoritatively in matters of Religion, we say *to act Authoritatively*, because to act *as Fathers and Mothers*, and therefore not to act meerly alluringly (as some say) or in a generall way of countenance, but *coercively*: Fathers act fatherly in commanding, in forbidding, and in punishing, as well as in kissing, and giving good words; in taking the rod, as giving an Apple; nor doth he say, they should be *Nurses*, as if they were to take upon them to act officially in Preaching or in administration, whether of Church seales, or of Church censures,

The nature of the ſimilitude forbids it. Nurſe-fathers cannot give milk to the Child, but *Nurſe-fathers*, and *Nurſe-mothers*, to take Authoritative care, what milk either Church-Officers, or any others yield forth to the Church, to ſee that it be good, and accordingly to reward and encourage it, to look that it be not bad, but coercively to reſtrain it, at leaſt from being milked forth to the Churches hurt: Albeit if kept within the breaſt that bred it, it is out of their cognizance; nor is this ſpoken of Heathen Rulers, as Pagans, not Chriſtians, but of ſuch which though as civil Rulers they command in matters of Religion, or righteouſneſſe, yet as Members of the Church they obey the Church, ſtooping to its doctrine and diſcipline ſo, they lick up the duſt of the Churches feet.

4 A fourth Argument is taken from *Zech.* 13. 2, 3, 4, 5, 6. it is Prophecyed of as an approved act, of the zealous Members of the pureſt Churches to be in the dayes of the Goſpel, to make uſe of the coercive power of the civil Magiſtrate in matters of doctrine (a matter of Religion:) therefore it's the

mind of God that in these dayes such coercive power in matters of Religion should be exercised; nor may any here restrain these words to Church-censures, it being not the use of the Holy Ghost to expresse Church-censures greater and lesser, by taking away the life, wounds, and works in the hands, but rather proveth that power of civil Authority to inflict death in some cases of false doctrine, and some other reproachfull corporal punishments, in some cases of errors which are not of moment as the other.

Thus much for the Arguments proving the Position; we shall briefly now take off two or three generall Objections, and then come to a close of this Question.

The weapons of our warfare are not carnall, but spirituall: Therefore no such use now to the people of God of such carnall weapons as the penall Lawes or censures of Civil Magistrates in matters of Religion.

It's the unhappinesse of the most of the Arguments in the late Pamphlets and Pleas for Liberty, used against this Coercive power of the Magistrate in

some

ſome caſes which we plead for, that if they be forcible, they conclude univerſally, even againſt that coercive power which our oppoſites allow to him in matters of the ſecond Table, and ſo far alſo of the firſt, as in things againſt the light of nature, and Law of Nations: And of this we have a taſt in this Argument; for beſides the miſtake of applying this, as if meant of other perſons, then of Church Officers (contrary to the very ſcope of the Text) the Argument concludeth againſt the uſe of Civil Magiſtrates power by Civil Rulers in matters of the ſecond Table, as well as of the firſt, becauſe ſpirituall weapons are as weighty to pull down ſtrong holds againſt the ſecond Table, as well as againſt the firſt: Of like nature is that Objection, *Chriſts Kingdome is not of this world*, this (if of any force) excluding wholly, takes away the Magiſtrates power in both Tables.

The Church hath ſufficient power to reach her ends, in curbing or curing offences in any matters of Religion; therefore what need is there of ſuch coercive power therein of the Civil Magiſtrate. *Object.* 2.

Sup-

Answ. 1. Suppose it were granted, that therefore the Church, as a Church, stood not in need thereof: yet the Church, considered as a Civil Society, stood in need thereof, and so far the state of the question were yielded. Or what if the Church had no need, yet in respect of other subjects enjoying the light of the Gospel, though not actually of the Church, as persons not yet joyned to any Church, or such as are actually cast out of the Church, that power might be most needfull; else they might vent things as well against the light of nature, as Law of Nations, or deny things obstinately, which are fundamentall, albeit not against the light of nature, or Law of Nations; as for example, that *Jesus Christ* is the Redeemer and onely Mediatour; that the *Scriptures* are the word of God, *&c.* should yet not be restrained: yea, that were to suppose some under the shining of the Gospel, left of the Lord in a lawlesse condition (in respect of any Authority to restrain them) in matters of Religion; the Civil power may not meddle with them, and Ecclesiasticall cannot, as not being actually of the Church.

2 The

2 The Church hath ſufficient power to reach her ends, in curbing and curing offences of the ſecond Table; yet none will thence conclude, that therefore no need to the Church therein, of the Coercive power of the Magiſtrate.

3 The Church aimeth at reſtraint from infection of others, as well as amending the parties themſelves; now ſuppoſing the Church caſting out a perſon for obſtinate holding of Hereticall Tenents, yet the Church cannot now reſtraine him any further in any Eccleſiaſtical way, but that he may now doe more miſchiefe in ſpreading his Tenent then ever, unleſſe the Magiſtrate alſo exerciſe his Coercive power.

4 The Church may in caſe by clamorous noiſe, made in the Aſſembly, or otherwiſe by faction, be hindred from the exerciſe of its power to cencure, and ſo although it have power enough to act, yet it will need the Magiſtrates help to exerciſe that power, unleſſe we durſt plead as ſome (it ſeems doe) that in this caſe the Elders may act by corporall force to redreſſe it, as *Phineas* the Prieſt did, in killing *Zimri*, and *Cozbi*, diſturbing the Congregation,

on then humbling themselves before God; but we say, that was extraordinary, as was the act of *Samuel* in cutting *Agag* in pieces; of *Elijah* in putting *Baal* Priests to death; and *Peters* act against the life of *Ananias* and *Saphira*; nor would we plead the Priests example, 2 *Chron.* 26. in thrusting out *Uzziah* out of the Temple, or such like Arguments; supposing that the Priests of old, and the Levites might, by a dispensation peculiar to those times, be allowed more liberty of acting in matters of a Civil nature, both in the great *Synedrian*, and other where, then any of us dare say is imitable by, or allowable to Churches, or Church Officers now.

Object. Thirdly and lastly, the tares are commanded to be let alone, *Mat.* 13. 29, 30. Therefore what Authority hath the Magistrate to restraine or punish men now under the Gospel, but rather to leave Christians to the liberty of their owne Consciences?

Answ. This is a Parable, and therefore to be taken in the scope and substance, and not according to the circumstances there-

thereof, as *Peter Martyr* noteth in this caſe. Now the ſcope of part of the Parable, is not to be a direction unto us, what we ſhall doe in point of exerciſe of any power with us, but conteins ſimply a doctrine of providence, what God will order to be the condition of his viſible Church in this world, and therefore to ſhew, that Chriſt intended not any rule of precept of our duty in this ſentence of the Parable, *verſ.* 29, 30. (Nay let both grow together) he doth not in his after expoſition of the ſeverall branches of the Parable, inſiſt at all on the branch mentioned, to give any explication thereof; and if it were any direction, it muſt either look to Civil or Church power; if to Civil power, then ſince the tares are expreſly interpreted to be the Children of the Devil, and ſuch as offend, and doe iniquity, and are as reprobates to be burned, or damned, *verſ.* 38. Then the worſt wretches that live, Murderers, Buggerers, Traytours, &c. muſt be all let alone in their ſins, and onely left to Chriſts Judgement at the laſt day.

And

And our opposites have leaſt reaſon to ſtretch this Parable, as reſpecting any reſtraint of the uſe of the Civil power, when the very ſcope of it, is not to tell us touching the ſtate of the Civil Kingdome in this world, but rather of the ſtate of the Kingdome of God, or the Eccleſiaſticall part of the world (the viſible Church) and if it look at any reſtraint of the uſe of power, it ſtriketh rather at the uſe of Church power; but if it look at Church power, then the Churches are not to cenſure Hereticks, no, not though obſtinate, contrary to *Titus* 3. No inceſtuous, adulterous, covetous Church-members; contrary to 1 *Cor.* 5. And that the Parable never intended any abridgement of either powers in the juſt exerciſe thereof, is evident in that it ſpeaketh

1 Of ſuch an extirpation of Offendours as is onely poſſible to Angels armed with Chriſts power; and

2 Of an univerſal extirpation of all, and every reprobate, from among the company of the Elect; neither of which hinders, but that

1 To ſuch particular offendours as may be rooted up by Civil and Church power,

power, without danger and hurt to godly ones; as are obstinate seducers, Hereticks, and they may and ought so to be.

2 Such particular Offendours, which by their continuance amongst Gods people, doe over-run, and over-top them, in such sort as they are hurt and endangered by them, and they cannot grow and thrive spiritually by reason of them, they may & ought to be rooted out by both powers; for if there be any force in the Parable in this way, it is to shew, that the tares are to be suffered, in reference, not to the hurt, but to the good of the wheat; so that which tends to the corrupting, blasting, and destruction of the wheat, is therefore to be removed, because hurtfull and pernicious to the wheat; so that our opposites would gain nothing to their cause, by pressing this Parable, as directory that way to us; but wee rather (upon the reasons before going) conceive it to be set down not as a direction, or any Command of Christ enjoyning us thus or thus to doe; but as a doctrinall instruction, that God may and will in his providence suffer

for

for a time, mixtures of good and bad together, elect and reprobate, in his visible Church; nor are we to fret, or be discontented at his providence in it, or to think that by any course we can take, it will be otherwise, whilst, and where ever we are in this world; like to that speech of *Paul*, 1 Cor. 5 1c. Now in the close of all, let it be considered whose doctrine doth most infringe true liberty of conscience; those which would have every Christian left to the liberty of his owne conscience, in matters of Religion, which at least are not against the light of nature, Law of Nations, or those that maintaine the fore-named power of the Magistrate; for suppose the Magistrate be a Christian, he must be left to the liberty of his Conscience too, as well as others: Now if left to the Lesbian warping rule, what if he in his own Conscience, through temptation and error, be in most things a Papist, which may stand with the Law of Nature and Nations, or suppose he in Conscience deny Jesus Christ to be the Mediatour, or such and such Books in the Old and New Testament to be the word of God,

yea,

yea, or that there is any uſe of the Scriptures, but we muſt onely depend on Revelations; and herein the Law of nature and Nations leaves him: Now he in Conſcience thinks, he is bound to eſtabliſh this as a Rule to all others, which to him is the truth; and in conſcience to oppoſe all contrary doctrine, what then will become of ſubjects liberty? The word is not made the rule to regulate this Rulers Conſcience, according as we ſay it ſhould; for if that were ſo his Rule, there were a remedy and way to bring him to the Rule; but his conſcience, judgement, and phantaſie, touching the Rule that is by this Tenent made his Rule, according to which he muſt be left freely to act without reſtraint. The miſchiefs neceſſarily following this, if once cryed up, we leave to ſuch of our oppoſites ſadly and ſeriouſly to conſider of.

T The

The Nature & Power OF SYNODS.

The Second Question.

Quest. 2. *WHat be the grounds from Scripture to warrent Synods?*

Answ. In answer to this Question, we shall propound to consideration three Arguments from Scripture, and five Reasons.

Arguments.

Argum: 1 Taken from *Acts* 15. An orderly Assembly of qualified Church-messengers (Elders and other Brethren) in times of controversie and danger, concerning weighty matters of Religion, for the considering, disputing, finding out and clearing of the truth, from the Scripture, and establishing of Peace amongst the Churches, is founded upon *Acts* 15.

But a Synod is an orderly Assembly of qualified Church-messengers (Elders and other Brethren) in times of controversie and danger, concerning weighty

weighty matters of Religion, for the considering, disputing, finding out, and clearing of the truth, from the Scriptures, and establishing of peace amongst the Churches. *Ergo*, A Synod is founded upon *Acts* 15.

For the confirming of this Argument, three distinctions are to be premised, and some Objections to be satisfied. The first distinction is for the clearing of the question; the other with the satisfaction to the Objection, for the clearing of the Text.

Distin: 1 The necessity of Synods is either
1 Absolute.
2 Respective.

Synods are not necessary Absolutely, *i. e.* unto the being, but respectively, *i. e.* unto the wel-being of Churches.

Distin: 2 In this Synod some things are first Extraordinary, and not Exemplary, some whereof were certainly so, and the rest may seem to be so unto divers. As

1 The Quality of some of the Members, *sc.* Apostles, *v.* 6, 23.
2 The Stile, *v.* 28.
3 The manner of the Imposition of

their Sentence, as immediately and politically binding, at leaſt as ſome Expound the place.

4 The Object upon whom they impoſed the keeping of their Decrees, *viz.* abſent Churches, *verſ.* 23. *chap.* 16. 4. ſome of which were neither called, nor had ordinary Members, or Meſſengers there.

Others were Ordinary, *ergo* Exemplary, as

1 The publick meeting of Church-meſſengers, Elders, and other Brethren.

2 The propounding of matters to be conſidered.

3 The diſputing of them, *v.* 7.

4 The joynt reſolutions of the queſtions, out of, and according to the Scriptures, *v.* 15, 16.

5 The declaration and delivery thereof unto the Churches, to be accepted of, and kept by them, *Acts* 16. *v.* 4.

6 Order in all.

The Apoſtles were Elders and Members of every Church, *ergo*, here were aſſembled Elders and Meſſengers of all Churches, *ergo*, in ſome reſpect it may be called an univerſall Counſel.

Hence

Hence look upon what was extraordinary, ſo it may warrant the greateſt Counſel; look upon what was ordinary therein, and ſo it warrants the ſmalleſt Counſel.

In this Synod are to be conſidered the *Diſtin:* 3

Subſtantials: Matter and Forme.

Circumſtantials: Conſtantly, ſuch as neceſſarily accompany every Synod. Occaſionally, which accompany the Synod *pro hic & nunc* (*i e.*) according to the circumſtances of this time and this place.

That which is commanded as continually binding, *Acts* 15. is the circumſtantials of a Synod, the conſtant circumſtantials, and ſuch occaſionally as are to edification, *pro hic & nunc.* Theſe two laſt diſtinctions rightly applied, may ſatisfie many lighter Objections, which we ſhall not therefore trouble the Reader with.

If in times of Controverſie, about weighty matters of Religion, the Aſſembling together of Apoſtles (who knew the truth before they came on to the Synod, and one of them was great- *Argum:* 2 Taken by proportion from *Gal.* 2. 2.

er than all particular Churches) was needfull for the testifying to the carrying on of the truth (which is lesse than the finding out, testifying to, carrying on of the truth) if warranted out of the Scripture; then the Assembling together of Churches by themselves, or by Church-messengers (either of which is a Synod) to the finding out, testifying to, and better carrying on of the truth, is warrantable out of the Scriptures.

But in such times of controversie, the Assembling together of Apostles (one of whom was greater than all particular Churches) for the testifying to, and better carrying on of the truth, is warranted out of the Scripture, *Gal.* 2. 2.

Ergo, In such times of controversie, the Assembling together of Churches by themselves, or by the Church-messengers (either of which is a Synod) for the finding out, testifying to, and better carrying on of the truth, is warranted out of the Scripture.

The Argument proceeds from the greater to the lesser, thus; If the truth in times of weighty controversies had

need

need of the help of the Aſſembling together of Apoſtles, then in like times it hath much more need of the Aſſembling together of Churches. If Apoſtles at ſuch times had need of the help of other Apoſtles, then Churches in like times had need of the help of other Churches.

Such Aſſemblies, the examples whereof are recorded and approved in the Scripture, are warranted out of the Scriptures.

But the orderly Aſſembly of the qualified people of God, for the conſidering of matters of Religion, in times of weighty controverſies, are ſuch Aſſemblies, the examples whereof are recorded, & commended in the Scriptures, *erg.* The orderly Aſſembly of qualified perſons for the conſidering of matters of Religion, in times of weighty controverſies, is warranted out of the Script: *Argum:* 3

Ezra 7. 14. *Ezra* inquires of the Lord (*id eſt*) conſults of the worſhip of God. 1 *Chron.* 13. 2. *David* conſults with the Congregation concerning the carrying of the Ark to its place. 2 *Chr.* 30. 2. *Hezekiah* had taken Counſel of all his Princes, and all the Congregati- Minor proved.

on in *Jeruſalem*, to keep the Paſſeover in the ſecond moneth. The approved examples of the godly, of imitable and uſefull nature in practicall caſes, is a rule unto us.

Reaſon 1 From the Cauſes. When the cauſe of a Synod remains, there opportunity being had, the warrantable uſe of Synods remaines. But under the Goſpel the cauſes of Synods remaine, *ergo*.

Under the Goſpel the uſe of Synods is warrantable.

The Cauſes of Synods are either preventing, removing of, or recovering from errors and diviſions; or providing for, preſerving of, or reſtoring of truth and peace in matters of Religion.

Reaſon 2 From the End of Synods. Where there is uſe of the Ends of Synods, namely to clear and declare the truth from ſcripture, in times of weighty controverſie, there the uſe of Synods is warrantable.

But under the Goſpel there is uſe of the end of Synods, namely to clear and declare the truth from Scripture, in times of weighty controverſie, *ergo*.

Under the Goſpel the uſe of Synods is warrantable.

Pre-

Preheminency of knowledge, concerning Church matters, is in the Synod; hence the queſtion is aris'd to the Synod.

Church Authority is onely placed in the Churches; hence the cauſe remaines with the particular Churches.

That which is the greateſt externall means of the Union of Churches, in one judgement, and conſequently an eſpeciall help to preſerve communion of particular Churches, is of warrantable uſe. *Reaſon* 3 From the Communion of Churches.

But a Synod is the greateſt externall means to Unite Churches in one judgement, by conferring apprehenſions for the concurring in the ſame Sentence: *ergo*, a Synod is of warrantable uſe.

That without which particular Churches in divers of their Adminiſtrations are in danger to run in vaine, is of warrantable uſe: *Reaſon* 4. From the Efficacy of Church-Adminiſtrations.

But without the approbation of other Churches for the end whereof Synods are an eſpeciall means, particular Churches are in divers of their Adminiſtrations in danger to run in vaine, from the example of the Apoſtles, *Gal.* 2. 2.

Ergo,

Ergo, Synods are of warrantable use.

Reason 5 From the Nature of Church-matters.

If the weighty Transactions of each particular Church are such (and so concerning particular Neighbouring Churches) as that it is meet that all Neighbouring Churches should be acquainted and consulted with thereabout, and Synods be the fittest means for that end; then Synods be of warrantable use:

But the weighty Transactions of all particular Churches are such (and so concerning all particular Neighbouring Churches) as that it is meet that all neighbouring Churches be acquainted and consulted with thereabout; and Synods be the fittest means to that end, *ergo*, Synods are of warrantable use.

Quod tangit omnes, spectat ad omnes.

The Cognizance of that belongs to all, whose practice concerns all.

Objections against the urging of that Synod, Acts 15. *as an example warranting our ordinary* SYNODS.

Object. 1. *Paul* and *Barnabas*, and the other

other Brethren ſent by the Church of *Antioch*, were ſent unto the Elders and Apoſtles, *verſ.* 2. but we doe not read that the Churches were ſent unto, which in ordinary Synods order calls for.

Reſp. 1. Though it be not in ſo many words expreſſed that the Churches were ſent unto, yet it cannot be denyed but they might be ſent unto implicitely, though not explicitely.

2 'Tis not to be doubted, but that the Church of *Antioch*, and the Church of *Jeruſalem*, walked by the ſame rule: As therefore *Paul* and *Barnabas* went not to this Aſſembly without the cognizance of the Church of *Antioch*, ſo we may well think the Apoſtles and Elders at *Jeruſalem* came not to this Aſſembly without the cognizance of the Church of *Jeruſalem*.

3 Conſidering the extraordinary power of the Apoſtles: It is a ſufficient acknowledgment of the liberty of Churches, that they had orderly and ſeaſonable notice of the Aſſembly, were preſent at it, and were joyned together with the Apoſtles in the concluſions of it; all which are manifeſt from the Text,

Text, either in expreſſe words, or juſt Conſequence from thence, *verſ.* 4. 22, 23.

Object. 2. Our Synods conſiſting onely of ſuch Members as are Meſſengers of Churches, ſeem not to be exemplified by that, *Acts* 15. becauſe that Aſſembly was conſtituted not of Meſſengers of the Church of *Antioch*, and the whole Fraternity of the Church of *Jeruſalem*.

Reſp. 1. It's not to be doubted but the Apoſtles and Elders were preſent, according to the deſire of the Church of *Jeruſalem*, and ſo were as Meſſengers.

2 'Tis all one upon this point, whether a Church be preſent by the Fraternity it ſelfe, or by their Meſſengers: If conveniency of the place, and tranſaction of affaires will permit, 'tis at the choyce of the Fraternity to be preſent immediately, or to ſend their Meſſengers.

3 What the Fraternity of *Jeruſalem* did here, the like may the Fraternity of any Church in like caſes doe with us; as the Church of *Cambridge* (for inſtance) now if they pleaſe.

4 Where

4 Where the Fraternity is present formally, there the Messengers are present virtually.

5 In such cases where the presence of the Fraternity immediately, or sending of Messengers are occasionall circumstances (of which before) 'tis in the liberty of the Fraternity to doe as they judge most for their Edification.

Object. 3. The judgement of the question in our Synods or Assemblies, ordinarily proceeds joyntly from the Messengers of all Churches; at least the major part of them. But the judgement concerning matters agitated in that Synod, *Acts* 15. seems to proceed from one part thereof onely, namely the Church of *Jerusalem*, as appears by the Letters sent from thence, not mentioning any part of that judgement, as proceeding from the Church Messengers of *Antioch*.

Resp. 1. We may distinguish between the Synods passing for acts of judgement upon the Question discussed, and the sending of that judgement passed by the Synod. That the Messengers of the Church of *Antioch* did judge joyntly with the Church of *Jerusalem*, concern-

cerning the matters agitated in that Synod, appears thus: In every regular discharge of the duty of the Church-messengers in a Synod where there is a concurrence of ability, right, and duty, to passe an actuall judgement, as declarative to the truth, there was an actuall judgement.

But such was the case in this Synod, *ergo*.

The Reason why the judgement of the Church of *Jerusalem*, and not of the Messengers of the Church of *Antioch*, is onely made mention of in the letter, might be, because the judgement of the Church-Messengers of *Antioch* was already known to the Church; nor had they any doubt of their Messengers concurrence with the Church of *Jerusalem* in the present Conclusions; if there were any doubt in that respect, they were personally present to satisfie it.

2. Because the contrary minded had already signified their non acquiescence or not resting, either in the judgement of the Church of *Antioch*, or their Messengers, in the delivery of the Decrees of the Synod unto Churches, there appears

pears not any cauſe out of the Text, to doubt the delivery of the ſame, as the joynt judgement of them all, but the contrary.

Object. 4. A party may not be a Judge. *Paul* and *Barnabas* were parties in this buſineſſe, *Acts* 15. *ergo.*

Reſp. 1. *Paul* and *Barnabas* here are not properly parties, in that they act not their owne caſe, but the caſe of the truth, & that as ſent from the Church.

2 Though they be ſuppoſed to be parties, yet it's not univerſally true, that a party may not be a Judge.

As 1 In caſe the party offended be a ſociety, or ſome publick perſon equivalent.

2 In caſe the party in ſuch acts of judgement, be freed from error; which was the preſent condition of the Apoſtles, guided in their adminiſtrations by an infallible ſpirit.

Object. 5. This Synod, *Acts* 15. ſo ſpeaketh, as having power to lay the truth of God (cleared and declared by it) as a burthen upon the Churches, *v.* 28. which our ordinary Synods ſeem not to have power to doe.

נשׂא *Septuag.* βάρος ſome call it ἄθλον, *vid. Schindl. Lexi.*

Reſp. The notion or tearm [*burthen*] may

may be taken politically (*i. e.*) for a truth impoſed by virtue of Church power and Authority: this though the Apoſtles as Apoſtles might doe, yet if they did ſo in this place (which we rather conceive not) it was extraordinary, and Conſequently not Exemplary.

Or the word *Burthen*, may be taken for the charging of the Church to receive and yield Obedience in the Lord unto the truth, diſcuſſed, cleared, and orderly commanded to them: In which ſenſe if we take it here according as it's taken in divers places elſwhere, *Pro.* 30. 1. & 21. 1. *Rev.* 2. 24. then the ſtile or manner of ſpeaking is exemplary.

OF

OF THE POWER OF Synods.

The Third Question.

What is the Power of a Synod? Quest. 3.

The Power of a Synod Resp.

Is { Decisive / Directive, & / Declarative } of the truth, by clearing and evidencing the same out of the word of God; non *coactive*, yet more than *discretive*.

For the better understanding hereof, consider that Ecclesiasticall Power is

1 Decisive, in determining by way of discussion and disputation, what is truth, and so consequently resolving

the Question in weighty matters of Religion, *Acts* 15. 16, 28. & 16. 4. This belongs to the Synod.

2 Discretive, in discerning of the truth or falshood that is determined; this belongs to every Believer.

3 Coactive or judicial (for we omit to speak in this place of Official judgement) in judging of the truth determined Authoritatively, so as to impose it with Authority, and to censure the disobedient with Ecclesiastical censure, 1 *Cor.* 5. 12. *Mat.* 18. 17. This belongeth to every particular Church.

The judgement of a Synod is in some respect superiour, in some respect inferiour to the judgement of a particular Church; it is superiour in respect of direction; inferiour in respect of jurisdiction, which it hath none.

Quere. *How, and how far doth the sentence of a Synod bind?*

Answ. We must distinguish between the Synods declaration of the truth, and the politicall imposition of the truth declared by the Synod.

The Synods declaration of the truth binds not *politically*, but *formally* onely, (*i. e.*)

(*i. e.*) *in foro interiori* (*i. e.*) it binds the conſcience, and that by way of the higheſt inſtitution that is meerly doctrinall. The politicall Impoſition of the truth declared by the Synod, is Eccleſiaſticall, or Civil: Eccleſiaſticall, by particular Churches, and this binds not onely formally, but politically, *in foro exteriori*, i. e. it binds the outward man, ſo as the diſobedient in matters of offence, is ſubject unto Church cenſure, affirmatively, towards their own Members; negatively, by non communion, as concerning others, whether Church or Members. Civil, by the Magiſtrate ſtrengthening the truth thus declared by the Synod, and approved by the Churches, either by his meer Authoritative ſuffrage, aſſent, and teſtimony, (if the matter need no more) or by his authoritative Sanction of it by Civill puniſhment, the nature of the offence ſo requiring.

Supremi Magiſtratus approbatio eſt ſupremæ (ut loquuntur) arreſtum. Fr. Hom. diſp. 18. Th. 4. & diſp. 17. Theſ. 3.

In this orderly proceeding of the Churches, and Civil Magiſtrate together in their reſpective politicall impoſition of the truth cleared and declared by the Synod, we are to be underſtood

derſtood to ſpeak of ſuch a place where-in the Chriſtian Magiſtrates walk togeather orderly, reſerving Eccleſiaſticall binding power to the particular Churches, where either there is no Magiſtrate, or the Magiſtrate is wanting in his duty; as alſo civil power to the Chriſtian Magiſtrate, where the Churches are wanting to their duty.

The Fourth Queſtion.

Queſt. 4. *To whom belongeth the power of calling a Synod?*

Anſw. For ſatisfaction to this Queſtion, we ſhall propound one diſtinction, and anſwer three Queries.

Diſtin: The power of calling Synods is either

- Single
  - Authoritative, belonging to the Magiſtrates.
  - Miniſteriall, belonging to the particular Churches.
- Mixt
  - When both proceed orderly and joyntly in the uſe of their ſeverall powers.

Arguments

Arguments, proving the Authoritative Power of Calling SYNODS, *to belong to the Magistrate.*

1 Because the Magistrate is *Custos utriusq; Tabulæ*, i. e. Charged with the custody of both Tables; That he is keeper of the second Table is granted, that he is keeper of the former, is sufficiently proved in the first Question.

2 From the recorded and approved examples of godly Kings in the Scriptures: *David*, 1 Chron. 23. 2. *Hezekiah*, 2 Chron. 29. 4. *Josiah*, 2 Kin. 23. 1, 2.

3 From the nature of such great Assemblies: Though Synodicall Assembling be spirituall, yet meer assembling of a multitude together (which a Synodicall Assembly presupposeth) is a Civil act, and therefore cannot in good policy be suffered without the consent of the Magistrate.

4 From the necessary (though not

essentiall) requisites to the being of a Synod, as place, time, manner of meeting, peace, all which need the consent of the Magistrate in case of violent disturbance: the Churches as such, having no civill power to defend them, cannot but want the assistance of the Magistrate, that they may meet and transact the matters of the Synod in safety and quietnesse.

5 From the proportion that the Magistrates Con-coactive or calling power of a Synod, holds with his confirmation of the conclusions of the Synod; the same reason that warrants his confirming power for the better strengthening the observation of the conclusions of the Synod, warrants his calling power for the better being of the Synod.

Arguments

Arguments proving the Miniſteriall Power of Calling Synods (*which may be ſitly called* a power of liberty, *becauſe Churches therein have no Authority one over another*) *to belong unto the particular Churches.*

1 From that famous example, *Acts* 15. where the Synod meets, and ſits, without the call of Civil Authority; there being then no Chriſtian Magiſtrate.

2 Becauſe the power of the conſtitution of Synods, as properly ſuch, firſtly reſideth with, ariſeth from, and laſtly returneth to particular Churches.

3 Becauſe the power of the Magiſtrate tends not to the being, but to the better being of Synods; and added thereunto is accumulative, not privative (*i. e.*) it adds ſtrength to it, but takes not any power from it; Hence a Synod may in caſe be with-

out any consent of the Magistrate, but cannot be without some consent, explicite or implicite, of the Churches.

4. Because the Lord Jesus hath invested the Churches with sufficient Ecclesiasticall power in the best Ecclesiasticall manner, to attaine their Ecclesiasticall end, which yet were not, if they had not power of themselves by joynt content to call a Synod.

Queries.

Querie 1. *In what case may the Magistrate proceed to call a* Synod *without the consent of the Churches?*

Answ. The Magistrate in case the Churches be defective, and not to be prevailed with, for the performance of their duty, (just cause so requiring) may call a Synod, and the Churches ought to yield obedience thereunto.

But

But notwithſtanding the refuſall, he may proceed to call an Aſſembly, and that for the ſame end that a Synod meetes for, namely, to conſider of, and clear the truth from the Scriptures, in weighty matters of Religion: But ſuch an Aſſembly called and gathered without the conſent of the Churches, is not properly that which is uſually underſtood by a Synod, for though it be in the power of the Magiſtrate to Call, yet it is not in his power to Conſtitute a Synod, without at leaſt the implicite conſent of the Churches: Becauſe Church-Meſſengers, who neceſſarily preſuppoſe an explicite (which order calls for) or implicite conſent of the Churches, are eſſentiall to a Synod.

In what caſe may the Churches call a Synod *without the conſent of the Magiſtrate?* Querie 2.

In

Answ. In case the Magistrate be defective, and not to be prevailed with for the performance of his duty; just cause, providence, and prudence concurring: The Churches may both Call and Constitute a Synod: The Reason why the Churches can Constitute a Synod without the consent of the Magistrate, although the Magistrate cannot constitute a Synod without the consent of the Churches, is because the essentialls of a Synod, together with such other cause, as is required to the being (though not so much to the better being) of a Synod, ariseth out of particular Churches: as appears from the following Enumeration of the Causes thereof:

The

The Cause:

Essentiall

Remote — The Authoritative Call of the Magistrate.

Next — The Ministeriall Call of the Churches.

Materiall — The Members of the Synod (*i. e.*) qualified Church-Messengers.

Formall — The meeting together of such Church-Messengers in the name of Christ.

Finall — To consider of, and clear the truth in question from the word of God.

In

Querie 3 *In case the Magistrate and Churches are both willing to proceed orderly in the joynt exercise of their severall Powers, whether it is lawfull for either of them to call a* Synod *without the Consent of the other?*

Answ. No; they are to proceed now by way of a mixt Call (*i. e.*) orderly and joyntly in the use of their severall Powers. That which learned *Parker* speakes of the Power of particular Churches, concerning Calling of SYNODS, holds also in this case concerning the Power of the Magistrate; Their Powers are divers, yet in respect of exercise they ought not to be divers, nor divided the one from the other, as before.

The Churches desire, the Magistrate

giſtrate Commands; Churches act in a way of liberty, the Magiſtrate in a way of Authority. *Moſes* and *Aaron* ſhould goe together, and kiſs one another in the Mount of GOD.

FINIS.

Courteous Reader;

BY reaſon of the Death of the Reverend Author, and the far diſtance of his loving Friend (the Publiſher of this Booke) ſome faults may have eſcaped the Preſſe, for the which the Printer deſireth excuſe.

Vale.